The Whore Unvailed,

Or the Myſtery of the Deceit of the CHURCH of ROME REVEALED.

BEING

A brief Anſwer to a Book, Entituled, *The Reconciler of Religions*; or, *A Decider of all Controverſies in Matters of Faith*; Written by a profeſſed *Roman Catholick*, who ſubſcribes his name *A. S.* in which he endeavoured to prove the Church of *Rome* to be the True Church; But what his Arguments therein produced are worth for his purpoſe, may here be ſeen in this following Treatiſe.

Alſo his Reflections upon the Principles of the People, called *Quakers*, Anſwered.

With a brief Diſcovery of the true Church, in which the Doctrine of Perfection is Vindicated by ſound (Scripture) Arguments.

Whereunto is added the 14th Chapter of *A. S.* his Book, in which he declares the Proteſtant, or Sectarian Miniſters, not to be true Preachers, nor ſent of God, which I thought meet to publiſh herewith, that the Sectarians, or Epiſcoparians may Anſwer for themſelves.

O thou that dwelleſt upon many Waters, aboundant in Treaſures, thine End is come, and the Meaſure of thy Covetouſneſs, Jer. 51. 13. *For out of the North there cometh up a Nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein* chap. 50. 3. *And a mighty Angel took up a great ſtone, like a milſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all*, Rev. 18. 21.

Printed in the Year, 1667.

To the Reader.

Reader;

ALthough the Author of the pretended Reconciler of Religions, did, in the concluſion thereof, ſeem to Challenge an Anſwer to all Particulars therein laid down, according to the Chapters and Numbers thereof; yet I did not look upon his Challenge to be any Obligation to me, to proceed according to his Directions; neither indeed was it needfull or neceſſary, that I ſhould anſwer his deſire therein; for it would have required more time then I was willing to ſpare for that work, and more labour, then I was willing to beſtow about it; becauſe there is an eaſier way, which I have taken to do the Work, as effectual, as though I had gone through with every particular there inſerted: For when the Foundation of a Building is Raced, the whole Building will fall as effectually, as though a man ſhould begin at the top, and pull down all, one Stone after another; and with a great deal leſs labour it is done. So for my commodity I have obſerved that Rule in anſwering the aforeſaid Book,

by Racing the Foundation of the Contents thereof, or answering the chief Heads, by which he therein endeavoured to prove the Church of Rome *to be the True Church; upon which all the rest of his Book hath its dependancy: and those Heads, or Particulars being confuted, the rest must of (themselves needs fall, or of) necessity be of no validity, and so not worth spending Ink and Paper about; upon consideration of which, I doubt not but the Reader will find as good satisfaction in what I have hear written concerning the Church of* Rome, *as though I had answered all his particulars particularly. And so to the Grace of God do I commend thee.*

J. C.

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The VVhore Unvail'd, &c.

GReat is the controverſie at this day throughout *Chriſtendom* concerning the way of Worſhip and Salvation, and great is the confuſion that is about Faith, and Religion, *&c.* even amongſt all profeſſing Chriſtianity; and many, and cruel are the murthers, that have been acted by them, one againſt another, about Faith, and Worſhip, ſince the Apoſtacy began; and ſince people forſook the right way, and went in *Cains* way, and in *Balaams*, Jude *ver.* 11. For then perſecution began amongſt the profeſt Chriſtians, and not before; and when the right way was forſaken, then people went into Envy, and then they withſtood the truth; even as *Jannes*, and *Jambres* withſtood *Moſes*; and then they began to be ſcattered (from the holy Mountain of the Lord, where nothings hurts, nor deſtroys) to the barren mountains, where they have been deſtroying one another; and there (in the dark and cloudy day of Antichriſt's reign) they have been worſhipping the many headed Beaſt; (that then aroſe) and alſo the Dragon, that gave power to the Beaſt to make War with the Saints; and they who have been worſhipping upon one mountain, they have cryed ſalvation is here: And they who have been worſhipping another head, or upon another hill, they have cried that ſalvation was to be found there: (For the ſeven Heads of the Beaſt are ſeven Mountains upon which the Whore ſits, that drinks the Blood of the Saints.) And ſo they fell out one with another about the way of Salvation, & upon theſe barren Mountains (unto

which

which people are in looking for Salvation) the ſtrife and the envy hath been: And there people hath been killing one another about the way, and themſelves all out of the way, in an Antichriſtian, deſtroying, perſecuting ſpirit, as their fruits declare; for the Spirit of Chriſt never led the true Chriſtians to perſecute any about Religion; neither doth any who are in the right way, kill and deſtroy mens lives about Religion; Nay, they that do ſo, are not true Chriſtians, but of an Antichriſtian ſpirit; for I teſtifie in the Name of the Lord, and for God, that the Spirit of Chriſt doth not (nor never did) admit, or allow of perſecution, or of deſtroying mens lives about Worſhip, and Faith towards God; neither are any of them true Chriſtians (whatſoever they profeſs) that are found ſo doing.

For it is not a bare profeſſion of Chriſt, and of zeal for his cauſe, and crying up Ordinances, *&c.* that makes people true Chriſtians, or that gives them acceptance with God, or will make them well-pleaſing unto God; But, that which makes a man a true Chriſtian, is (his obedience unto) that Spirit, which baptizeth into the true Faith, by which Righteouſneſs is wrought, *Heb.* 11. 33. and into Chriſt, who is the Author of faith, and will bring him to have the mind of Chriſt (as the true Chriſtians had) and will make him partaker of his divine nature, and will teach him to live ſoberly, righteouſly, and godly in this preſent World, and to do to all men, as he would they ſhould do unto him, which is according to the Law and Prophets, that Chriſt came to fulfil: And indeed, there is nothing that can bring a man into this true Chriſtian ſtate, but only the working and operation of the Spirit of Chriſt in his inward parts, which all ought to obey and ſubmit unto: For, the perſecuting Jews, who were uncircumciſed in heart,

heart and ears, and did alwaies resist the holy Ghost; they professed as great Zeal for God, and his Cause, as the Apostate *Christians* now do; and they look'd for the coming of the Messiah, of whom all the Prophets propheſied, and professed they would Adore him, and Reverence him, &c. and said, *That, if they had been in the dayes of their Fathers, they would not have slain the Prophets,* Mat. 23. 31. who propheſied of the coming of Christ; and so they had seemingly a great Zeal for God, and his Truth: But, alas! a Murdering spirit was found in them; for, notwithstanding they professed, *That they would not have kill'd the Prophets*; yet they kill'd the Son, who was the end of the Prophets: And although the Prophets signified the Time when, *Dan.* 9. 24. and the Place, where the Messiah should be born, *Mic.* 5. 2. yet when he was come, according to the Prophets, which they profest; these Professing *Jews* would not own him, nor receive him, *John* 1. 11. because he reprov'd their Hypocrisie, and their Murdering spirit, *John* 8. 40. but they Crucified and Slew Him.

And this is the very State of the *Apostate Christians* this day: For who is there now amongst them, but will profess as great Love to Christ, as the *Jews* in Christ's dayes did to the Prophets, who propheſied of him? and who is there now amongst them, but will say; Had we been in *Pilate*'s dayes, we would not have *crucified Christ*, nor delivered him up to be crucified (as the Jews said of the Prophets) yet, notwithstanding their so saying, they do as the Jews did: for, now in this day of his spiritual appearance (which they profess they look for, and expect) they are found persecuting of him in his Members, under the same pretence, that the Jews persecuted him in their day, (*viz.*) as a Blasphemer, &c. And so the Persecutors

were in all ages blinded by the godd of the World, who was a murtherer from the beginning; and though they could see the iniquities of their fathers and predeceſſors, in perſecuting and killing the Prophets, yet the envy of their hearts was ſuch, that they could not ſee their own iniquities, in perſecuting and ſlaying the Son, who was greater than the Servants, whom their fathers ſlew: ſo, as I ſaid before, it is not a profeſſion of Chriſt, and his Ordinances, or zeal for his cauſe, that makes people true Chriſtians; neither is God Worſhipped upon any of thoſe mountains where the perſecuting and deſtroying one another is; but the Worſhip of God conſiſteth in obedience to that Spirit of Truth, which condemns all thoſe works of darkneſs and cruelty, *and in his own Mountain of Holineſs, where nothing hurts nor deſtroys*, Iſa. 11. 9. And ſuch is the Father now ſeeking to worſhip him, that will worſhip him there; and is now gathering his Sheep from off the barren Mountains, upon which the Whore ſits, (where they have been ſcattered in the dark and cloudy day of Anchriſt's reign, and where the Wars and Fightings are) *even to his own Holy Mountain, where they ſhall learn war no more*, Iſa. 2. 4. And this is the work that the Envious, and Murtherous one oppoſeth, and beſtirs himſelf with all his force and might, in his Inſtruments of Cruelty, and Men of War, arming of them with all kind[illegible] weapons that poſſibly he can form, to fight againſt this Appearance and Work of God; for ſo it hath been, that ſince we (who are reproachfully called Quakers) were raiſed up to be a people, to bear Teſtimony for the Name of the Lord, and of the working of his Spirit and Power, we have alwayes been even as a Butt, for all the Archers of *Babylon* (even from every Mountain) to ſhoot at: and our ſufferings have not been only in our perſons, and eſtates, as the

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ſpoyling of our goods, and ſcourgings, and cruel mockings, and impriſonments (many unto death, as this Nation to her anguiſh muſt be made to know) but even all ſorts of *Babylons* Merchants, (or they that trades in every part of her, or within her Subburbs) have oft made it their buſineſs, to write and print againſt us, endeavouring thereby as much as in them lay, to render us odious, (to our own Nation, and to Nations about us) under pretence that we were Papiſts, and Jeſuits, and that we propagated Jeſuitical Principles, &c. but they being almoſt, if not altogether, weary of that work, finding it to be to no purpoſe, (for the truth which we profeſs hath ſtill got ground, and flouriſheth through all theſe things) now at laſt, the Papiſts, or Jeſuits themſelves, (who, I perceive have a ſecret hope of a day once more in this Nation,) they begin to put out their heads, and to print againſt us; and ſo both Proteſtants and Papiſts, even every head and horn of the Beaſt, after whom the whole World wonders, are found puſhing againſt the Lamb and the Saints, *Rev.* 17. 14. For of late a certain Pamphlet accidentally came to my hands, written by a perſect *Roman* Catholick, who ſubſcribed his name *A. S.* in which he ſeems to ſhew himſelf ſenſible of the great diſtractions that are throughout the whole *Chriſtendom*, about the true way of worſhip, and concerning the true Church; and firſt ſtates a Queſtion, *viz. which is this Church?* &c. and afterwards makes it his buſineſs to prove the Church of *Rome* to be this true Church, and that by divers Arguments by him ſtated in a Syllogiſtical manner: And I alſo finding the Author of the aforeſaid Pamphlet therein ſmiting at the People of God called Quakers, and endeavouring to render them odious, by affirming they are led by a deluding ſpirit, &c. I found my ſelf ſomewhat concerned to return a brief reply

to his chief Arguments therein produced, by which he hath in vain) endeavour'd to accomplish the aforesaid work by him undertaken.

A. S. His first Argument, produced to prove the Church of *Rome* to be the true Church, consisteth of nine particulars, as followeth; *viz. That is the true Church, and no other, which is one, Holy Catholick, and Apostolick Church, Which is visible, infallible, inerrable, in which is power of miracles, out of which none can be saved; But the* Roman *Pontificial, that is to say, the Faithful People, dispersed all the World over, in communion with the high Priest, Bishop, or Pope of* Rome *is such, and no other; Therefore the* Roman *Pontificial alone is the true Church.*

Reply. To which I reply, that the true Church, of which Christ alone is Head, and Supreme Governour, is in it self one, holy, Apostolick Church, &c. I shall not go about to deny: But as touching that grand Question by *A. S.* stated before his Argument here inserted (*viz.*) *which is this Church,* &c. I answer, this is a thing indeed disputable amongst many, yea, amongst many thousands, yet not at all questionable, nor yet doubtful unto me; for I am well satisfied therein, and in all other things that appertain to the way of Life and Salvation, but that the Church of *Rome* is the true Church, (as *A. S.* affirmeth, and by his many Arguments hath endeavoured to prove) I do not acknowledge, but deny, and doubt not but I shall, in this short ensuing Treatise, prove the contrary, to the Satisfaction of every judicious Reader.

First, Although the true Church, of which Christ is invisible Head, is one yet the oneness of the Church of *Rome* is not a sufficient Argument to prove her to be the true Church;

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for wherein doth her oneneſs conſiſt, farther then in Idolatry, Superſtition, Murther, and ſuch like abominations, of which much might be mentioned (which was never practiſed by the true Church in the Apoſtles dayes) but in theſe things the Church of *Rome* is one: Witneſs her Worſhipping Idols, or Images, bowing to that ſhe calls her Altars, and the reſt of her Supeſtitious Ceremonies; witneſs the Killing, Burning, or Drinking the Blood of ſo many Thouſands, as ſhe hath done for many hundred yeares paſt, as the whole *Chriſtendom* full well knows; therefore the Church of *Rome* is not the true Church.

Secondly, And conſider, was not the company of Prieſts one in *Hoſea*'s dayes, who murthered in the way by conſent? whom the Prophet compared, to troops of Robbers, *Hoſ. 6. 9.* And is not the Church of *Rome* one as they were? for hath not ſhe murthered many (by conſent of moſt of her members) in the way that ſhe is in? conſider theſe things.

But then *A. S.* ſaith, *That ſhe is one in matters of Faith, and governed by one inviſible Head, Chriſt; and by one viſible Head, the Pope, the true Succeſſor of* Peter, *&c. and therefore ſhe is the true Church.*

Anſw. 1. I anſwer; that ſhe is perfectly united in matters of Faith, I utterly deny: witneſs the Hiſtory of the Counſel of *Trent*, which copiouſly relates the Diviſions and Contradictions amongſt them there about matters of Faith. But admit that it were ſo, that ſhe were one in matters of Faith, that doth not prove her to be the true Church, unleſs ſhe could prove her Faith to be the true Faith, *by which righteouſneſs is wrought, Heb.* 11. 13. *And which is made perfect by works of righteouſneſs, James* 2. 22. But the Faith of the Church of *Rome* is not the true Faith, (as her works of unrighteouſneſs

before mentioned clearly make manifeſt) therefore the Church of *Rome* is not the true Church.

Secondly, That the Church of *Rome* is governed by one inviſible Head, Chriſt; that I alſo deny, and her fruits before mentioned, and that which I ſhall hereafter mention, ſufficiently declares the contrary; and as Chriſt ſaid to the Jews, *If you were of* Abraham, *you would do the works of* Abraham, *but now you go about to kill me; thus did not* Abraham. So ſay I of the Church of *Rome*, If ſhe were governed by the one inviſible Head, Chriſt, as the true Church was, then ſhe would have the mind of Chriſt, (who came not to deſtroy mens lives, but to ſave them) as the true Church had, 1 *Corinth.* 2. 16. but ſhe hath not the mind of Chriſt: Witneſs her deſtroying the lives of many, not onely of thoſe that believe not, but of thoſe that believe: Therefore ſhe is not governed by the inviſible Head, Chriſt, and conſequently is not the true Church, but the Whore that drinks the blood of the Saints.

Thirdly, But that the Church of *Rome* is governed by her viſible Head, the Pope, I ſhall not go about to contradict; for although that proves her to be one, in ſubjection to the Pope, yet it doth not prove her to be the true Church; becauſe Chriſt never ordained a viſible Head to his Church; but that the Pope is the true Succeſſor of *Peter* (as *A. S.* affirms) that I do deny; and it remains for him to prove it, or for ſome of his Servants, to do it for him; for after *Peter* was converted, he never gave conſent to the murthering of any, as the Pope hath done many; Therefore he is not the true Succeſſor of *Peter*.

2. That the true Church is holy; or (as *A. S.* ſaith the ſpotleſs Body of Chriſt, that I do acknowledg; but the

Church

Church of *Rome* (of which the Pope is viſible head) is not holy, nor the ſpotleſs Body of Chriſt.

1. For the ſpotleſs Body of Chriſt (the true Church) was baptized with the holy Ghoſt and with fire, the Spirit of Judgment and of burning, and thereby her filth and her ſpots were purged away from her, and ſhe was waſhed from Idolatry and covetouſneſs, &c. as the Apoſtles teſtified, 1 *Cor.* 6. 11. and thereby ſhe was fitted for Gods Kingdom, and was made to ſit together in heavenly places in Chriſt Jeſus, and had the mind of Chriſt, 1 *Cor.* 2. 16. who came not to deſtroy mens lives, &c. *Luk.* 9. 56. But the Church of *Rome* is not waſhed from Idolatry, nor free from Murther, as her worſhipping of Idols or Images doth teſtifie, and as her killing and deſtroying about Religion, and Worſhip beareth witneſs (which the Spirit of Chriſt never allowed of, not the ſpotleſs Body of Chriſt never practiſed.) Therefore the Church of *Rome* is not holy, nor the ſpotleſs Body of Chriſt.

And as to that affirmation of *A. S.* in the third Number of his firſt Chapter (*viz.*) *Every man as he is Regenerated in Chriſt, and a member of his body, is holy, and a Saint, though as he is the Son of* Adam, *he is a lyar and a ſinner.*

Anſw. To this I anſwer, That the moſt part of all the Sectaries in the World will joyn with him in that particular; therefore he need not ſo much cry againſt them: but the True Church will not own that Doctrine, neither can I own it, becauſe it is the Doctrine of Devils, and the Spirit of God teſtifies againſt it. For it is impoſſible for any man to be both a Saint and a ſinner at one ſeaſon: for if that could be, then might a man ſerve two Maſters, which Chriſt ſaid could not be, *Luk.* 16. 13. And the Apoſtle ſaid, *He that commits ſin, is the Servant of ſin*, Joh. 8. 34. and is free from righteouſneſs, *Rom.* 6. 22. So hath no

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part in Christ, who is the righteousness of God. And whosoever loveth or maketh a Lye, shall not enter the Holy City; which is the true Church, *Revel.* 21. 27. Therefore is no member of it. Now let *A. S.* consider his Ignorance, for according to his own confession, the true Church is built of living believers (elect and precious) but he that is a lyer and a sinner, is dead (*for the soul that sins shall dye*, Ezek. 18. 4). Therefore, he that is a Lyer and a Sinner, is not a living Believer, nor yet holy, and a Saint: Yet I do not deny, but that he that is regenerated in Christ, and is baptized into him, and is thereby made a member of his spotless body, is holy and a Saint, for by and through the second *Adam*, he is redeemed out of the first fallen *Adams* state.

Well, but *A. S.* saith, *That all the members of the Church of* Rome *are baptized and sanctified in Christ, and that all her Institutes and Ceremonies, &c. are holy, and therefore she is holy.*

Answ. I deny it, and he cannot prove it; for all who are baptized into Christ (and are sanctified in him) have put on Christ, *Gal.* 3. 27. and doth live holy, and have the mind of Christ, 1 *Cor.* 2. 16. But the Church of *Rome* hath not the mind of Christ, neither doth she live holy (as afore proved;) Therefore she is not holy. And as concerning her Institutions and Ceremonies, as Bowing to Images, and Altars, and such things we never read that the holy Church in the Primitive times, did practice such things; therefore we have no ground to believe they are holy.

3. That the true Church is Catholick or Universal, I shall not go about to deny: but I do deny that the Universality of the Church of *Rome*, is a sufficient Argument to prove her to be the true Church; for consider,

1.

1. What Church is more Universal then the great Whore (the false Church) who hath a name written, *MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH*, Rev. 7. 5. Who sits upon the many waters, which are Nations, Kindreds, Tongues, and People? *Rev.* 17. 15. And did not the Whole World, wonder after the Beast, that carries the Whore? *Rev.* 13. 3. And did she not sit as a Queen over them all, with her (fair Profession, or) golden cupin her hand, full of Abominations, and Filthiness of her Fornication? *Rev.* 18. 7. and 17. 4. And did not all the Inhabitants of the Earth, and the Kings of the Earth drink of the Wine of her Fornication, and commit Fornication with her, *Rev.* 18. 3. & 17. 2. (Mark) how universal was this great Whore, the false Church, and how confident she was? for she said in her heart, *that she should see no sorrow*, Rev. 18. 7. And did she not *glorifie her self, and reign over the kings of the Earth?* Rev. 17. 18. mark this thing. Is not this the very state of the Church of *Rome* now at this day? doth she not reign over the Kings of the Earth, and over the Inhabitants of the Earth? and hath she not so done long, even for many ages? Witness *Fox* his *Acts* and *Monuments*, the first *Volume*, which copiously relates the Authority she hath exercised over Kings, and how Pope *Adrian* made *Fredricus* the Emperour hold his stirrup while he got upon his horse; yea, and shent him for his pains, because the poor Emperour (not being us'd to that work) held his stirrup on the wrong side of his horse.

And again, Did not the great Whore (which *John* spake of) *drink the blood of the Saints and Martyrs of Jesus?* Rev. 17. 6. And was she not to have blood given her to drink?

drink? And hath not the Church of *Rome* drunk the blood of many thouſands of the Saints and Martyrs of Jeſus? Surely the Hiſtories of many Generations paſt will teſtifie ſhe hath: Therefore ſhe is not the true Church, but the Whore.

And have not many Nations gone into her, and committed fornication with her? and doth ſhe not ſit upon many Waters? the People, Kindreds, Tongues, and Nations? and this kind of univerſality ſhe makes uſe of, as an argument to prove that ſhe is the true Church: which may be truly ſaid to be a part of her Witchcrafts and Sorceries, with which ſhe hath long bewitched the Nations, even all this long night of Apoſtacy, in which Antichriſt hath reigned, who hath blinded the inviſible eye in people, and with this ſame pittiful ſhallow ſtuff ſhe would fain ſtill blind that eye which God hath opened in us: But bleſſed be the Lord, the day is dawned which makes all things manifeſt.

Secondly, And farther, conſider what a ſlender, or blind Argument it is, to plead univerſality to prove the Church of *Rome* to be the true Church. Surely *A. S.* did not conſider, that they are many, who goes in the broad way that leads to deſtruction, and that the whole World wondred after the Beaſt that carries the Whore, the falſe Church; neither did he conſider that they are but few who finds (and walks in) the ſtraight way which leads unto life; for had he conſidered theſe things, he would have been aſhamed to have produced ſuch an Argument to prove the Church of *Rome* to be the true Church. But its clear that the univerſal Church of *Rome* ſits upon the many Waters, and reigns over the Kings of the Earth, and goes in the broad way; Therefore ſhe is not the true Church, but the Whore.

Fourthly

Fourthly, Again, That the true Church is Apoſtolick, and built upon the Foundation of the holy Apoſtles and Prophets, *Eph.* 2. 20. and was propagated through the World by the Apoſtles, that I acknowledge, but that the Church of *Rome* is Apoſtolick, or had her beginning in Chriſt and his Apoſtles, (as *A. S.* affirmeth) or that ſhe was propagated through the World by the Apoſtles, in that diſcipline (Ceremonies, worſhipping of Idols, or Images, Murthering the People of God, &c.) in which ſhe now ſtands, that I do deny, and its Abomination in *A. S.* to affirm it. For conſider;

Firſt, When, or where did Chriſt, or his Apoſtles begin the practice of Bowing to Images, or Worſhipping Idols? or when did any of them Bow to, an Alter of Wood, or Pray with a String of Beads, or Pray to Saints, or carry a Silver, or Wooden Croſs about with them, or Murder any becauſe they were not of their Faith? The Church of *Rome* cannot prove that ever Chriſt or his Apoſtles began, or practiſed any of theſe things; nor that they were in being in their dayes, we defie them; but they are inventions ſet up in the falſe Church, in the dark Night of Apoſtacy, that hath been over the Nations ſince the Apoſtles dayes, and are practiſed in the Church of *Rome* to this day; Therefore ſhe is not Apoſtolick, but Apoſtate like.

Fifthly, That the true Church, or the Members of it are viſible, I ſhall not deny; and that ſhe is the Light of the World, I do confeſs; but that the Church of *Rome* is the true Church, or the Light of the World, becauſe ſhe is viſible, that I do not acknowledge, but deny; for although the true Church, or the Members of it, are viſible, yet ſo is the Whore alſo.

But then some will say, How are they then to be distinguished? First, I answer, *By their fruits?* as Christ said, *men do not gather grapes of thorns, nor figs of thistles,* Matth. 7. 16. *neither can one Fountain, send forth bitter Water and sweet,* James 3. 12. *nor a good Tree cannot bring forth bad fruit*; But the visible Church of *Rome* brings forth bad fruits, and sends forth bitter Waters, as the Cruelties exercised by her, and the Murthers she hath acted for Ages past testifieth; and as the Idolatries exercised in her to this day (as before mentioned) witnesseth: For such things was never exercised by, nor in the true Church, in Christs nor the Apostles dayes; therefore though the Church of *Rome* be visible, yet her fruits testifieth, that she is not the true Church.

Secondly, Again *A. S.* saith, (and diabolically affirms in the second Page of his pretended Reconciler of Religions) *That the true Church is composed of both good and bad, wheat, and tares*; which I do abominate to acknowledge, and is blasphemy in him to affirm: for the true Church is built of *Living Stones,* 1 Pet. 2. 5. *Elect and Precious*; or (as *A. S.* affirmeth) of living Believers: but no living Believers can be truly called the bad, nor the tares, but elect and precious; and all that are living, or precious, are the good; therefore the true Church is built of the good only.

Thirdly, but if the Church of Christ (which *A. S.* in his second page, affirmeth is the Kingdom of Christ) be composed of both good and bad, then according to his own affirmation, the Kingdom of Christ is part good, and part bad, which is horrid blasphemy in *A. S.* to affirm.

Oh gross darkness and confusion! Art thou a Member

of

of the Church that calls it self the light of the World: Oh, dark, dull, gloomy light! the Lord God Almighty bring all his people out of that dark Cell, that they may walk in his marvellous Light, which makes all things manifest of what sort it is.

Fourthly, But if you say that Christ likened the Kingdom to a Net that was cast into the Sea, which gathered of all Kinds; ——I answer he did so; yet when it came to Land, there was none composed, or gathered into the vessels, but the good only, and the bad were cast away, *Matth.* 13. 48. Therefore the true Church is not composed of both good and bad, but of the good only.

Fifthly, but if you object, that the tares and wheat were both to grow together in the Fleld; I answer, they Were so untill the Harvest; (*and the Fleld is the World*, Mat. 23. 39. but the true Church is not of the World, *Joh.* 17. 14.) but when the Reapers were sent forth (which were the Angels, that had the Gospel to preach, *Rev.* 14. 6. who went to disciple people, and to baptize them into the true Church, *Mat.* 28. 19.) Their Commission was to compose or gather the Wheat only, and to seperate the Tares from it, and to bind them in bundles for the Fire, *Mat.* 13. 30. and therefore the true Church is not composed of both Wheat and Tares, but of Wheat only.

Sixthly, Farther, If you say that there were some in the true Church, in the Apostles days, that were false brethren, and these were bad; I answer, Though they were amongst them, yet they were not of them: as the Apostle said, 1 *Joh.* 2. 19. Therefore the true Church is not composed of both good and bad, but of the good only.

But to return to the fifth part of *A. S.* his Argument, where he ſaith, *That the Church of* Rome *is known to the World, in her Biſhops, Paſtors, and Believers, &c. And therefore ſhe is viſible.*

Anſw. Although that proves her viſible, yet it doth not prove her to be the true Church, but the contrary; For the true Church, that was the light of the World, was not known to the World, *John* 17. 14. but the viſible Church of *Rome* is known to the World, (as *A. S.* himſelf affirmeth) therefore ſhe is not the true Church, but the contrary.

Again, the true Church wreſtled not with fleſh and blood, neither were her weapons carnal, but ſpiritual, and ſhe wreſtled with ſpiritual wickedneſſes that were in the high places, and broke down the ſtrong holds of iniquity, 2 *Cor.* 10. 3, 4. but the Church of *Rome* wreſtles with fleſh and blood, and kills mens bodies about Religion; as the whole *Chriſtendom* knoweth; and the ſpiritual wickedneſſes are ſtill ſtanding in her, as afore proved, and as all the World ſufficiently knows; therefore ſhe is not the true Church.

Sixthly, The infalliblenes of the true Church, of which Chriſt is ſupreme Head & Governour, I do not go about to deny; but that the Church of *Rome* is infallible, that I do deny. For,

Firſt, Although *A. S.* hath affirmed, that ſhe hath alwayes remained ſince Chriſt's time unto this day, without interruption &c. yet he never proved it; neither can he do it; for, as before I have ſaid, we never read that the true Church in Chriſt's dayes was found in ſuch things, neither was ſuch things then found in her, as is now found in the Church of *Rome*, and which the Church of *Rome* is now found in: by which it is clear, that

ſhe hath not alwayes remained ſince Chriſts time in the ſtate ſhe now ſtands.

Secondly, But if ſhe hath alwayes remained, ſince Chriſt time to this day, without interruption (as *A. S.* ſaith ſhe hath) then ſhe cannot poſſibly be the true Church; for the true Church was interrupted ſince the Reſurrection and Aſcenſion of Chriſt, (and yet remained, as hereafter I ſhall ſhew;) and in the Apoſtles dayes her interruption began, and ſome of the Apoſtles foreſaw it, and ſaid, *of your ſelves ſhall men ariſe, ſpeaking perverſe things*, Acts 20. 30. and when they were ariſen, *they withſtood the truth, as* Jannes *and* Jambres *withſtood* Moſes, 2 *Tim.* 3. 8. ſo here the interruption of the true Church began: and after this *John* ſaw the Dragon (interrupting, or) perſecuting her into the Wilderneſs, *where ſhe had a place prepared of God, that they might feed her there, a thouſand, two hundred, and threeſcore dayes*, Rev. 12. 6. and ver. 13, 14. concerning which, I ſhall have occaſion to ſpeak more hereafter; ſo on this wiſe the true Church was interrupted ſince Chriſts dayes: But *A. S.* ſaith, that the Church of *Rome* hath always remained ſince Chriſts time without interruption; Therefore ſhe is not the true Church.

Thirdly, And whereas *A. S.* farther ſaith, *that the Church of* Rome *ſhall always remain to the end of the World, and therefore ſhe is infallible.*

I anſwer, He hath not at all confirmed that by any proof, neither hath he any farther proof than his own affirmation; except he would produce that ſaying of the Mother of Harlots, (viz.) *I ſit as a Queen, and am no Widdow, and ſhall ſee no ſorrow*, Rev. 18. 7. And indeed that would be a very pittiful Argument to prove the Church of *Rome* infallible; but none other can he produce (except he could firſt prove her to be the true Church,)

which

which he is never able to do; his best Argument by which he hath undertaken it, being already confuted) Therefore we have no more cause to believe his Affirmation, than we have to believe the sayings of the forementioned Mother of Harlots, for they are both alike to us; and though she said, she should see no sorrow, yet *John* (who was in the Spirit of the Lord) said, *that in one day her Desolation should come*, Rev. 18. 8. And although *A. S.* saith, *That the Church of Rome shall alwayes remain to the end of the World*; yet I say, in the Name of the Lord, and by the same Spirit that *John* was in, That the one day, of which *John* spake, is already dawned, in which the Desolation of that Great Whore, the Church of *Rome* shall come; and as surely, as when *Sodom* was overthrown, the Cities round about it were overthrown also, 2 *Pet.* 2. 9. *Jude ver.* 7. so certainly, when this great City *Babylon* is overthrown, and made desolate, the Suburbs thereof shall be overthrown, and made desolate also. The Mouth of the Lord hath spoken it, and therefore she must fail in her Propheſies, and cease in her Beeing, which, as *A. S.* saith, the true Church cannot.

Fourthly, And farther, the Church of *Rome* is variable in her Judgments, as the diversities of Councels that she hath held concerning matters of Faith, beareth witness; for the following General Counsel hath oft-times excluded that, which was concluded on by the former: and surely both cannot be infallible, they being quite contradictory one to the other. Read the 15th chapter of *F. H.* his Book, entituled, THE GLORY OF THE TRUE CHURCH DISCOVERED, &c. wherein the contradictions of the General Counsels which the Church of *Rome* hath held, are sufficiently made manifest; so that I need not trouble my self to insert them here: and

thereby

thereby its evident enough, that the Church of *Rome* is not infallible.

Fifthly, Again, if *A. S.* or any other, could prove that the Church of *Rome* had alwayes remained since Christs time; yet, as aforesaid, that is not a sufficient Argument to prove her infallible, or that she cannot fail, nor cease. For consider, the Dragon, that old Serpent, called the Devil, who was a Murtherer from the beginning, (who gave power to the Beast that carries the Whore, that drinks the Saints blood, that said she should see no sorrow) was before the dayes of Christ's appearance in the flesh, yet the Dragon is not infallible; But the Church of *Rome* is upheld by the Murtherer, or carried by the Dragons power in the Beast, as the Murthers acted by her beareth witness; therefore she is no more infallible than the Dragon is.

Seventhly, And as to the 7th part of *A. S.* his Argument, wherein he saith, *The True Church is inerrable*, and then saith, *that the Church of* Rome *is this inerrable True Church: for all the Sectaries, Schismaticks, and Hereticks in the World*, saith he, *could never yet shew wherein she erred, nor ever shall: Therefore she is inerrable.*

Answ. 1. I answer, although the Hereticks could not prove that the Church of *Rome* hath erred, yet there are many, who are members of the true Church, of which Christ is Head, and supreme Governour alone, that can prove wherein she hath erred, and doth still grosly err from the Doctrine, Practice, and Discipline of the true Church, as it stood in the Apostles dayes: for the Apostle in his dayes said, *Let every man be fully perswaded in his own Conscience*, Rom. 14. 5. and did not go about to force People to conform to such things, that they were not perswaded of in their consciences, nor to compel them by

outward

outward Laws to conform thereunto; but the Church of *Rome* doth not admit, that every one ſhould walk or act, according as they are perſwaded in their own Conſciences, but goes about by outward Laws to compel them to conform to that which ſhe calls her holy Ordinances and Inſtitutions, which many, for conſcience ſake towards Gods, dare not conform to, becauſe they know them to be invented Idolatries; and they, who cannot for Conſcience ſake ſubmit to her Impoſitions, or drink of her Cup of Abominations, then to be ſure ſhe will drink their Blood: Witneſs the Blood ſhe hath drunk (for above this thouſand years paſt) of them that could not, for Conſcience ſake towards God, conform to her Ordinances: And therefore ſhe hath erred from that Spirit which was in the true Church, and from the Apoſtles Doctrine, and is ſtill in the Error.

Secondly, In the true Church in the Apoſtles dayes, every one, as he had received the Gift of the Spirit of God, ſo he might Adminiſter, 1 *Pet.* 4. 10. and the Prophets might ſpeak two or three; and if any thing was revealed to him that ſtood by, he might ſpeak, and the firſt ſhould be ſilent, 1 *Cor.* 14. 29, 30, 31. But this is not the order of the Church of *Rome*, as is ſufficiently manifeſted to all *Chriſtendom*; therefore ſhe hath erred from the Apoſtles Spirit and Order, and is ſtill in the Error: And thus I might produce many more Arguments, to ſhew wherein the Church of *Rome* hath erred, and doth err, only my deſire is to be as brief as may be, ſo that ſatisfaction may be given: for which I doubt not but this is ſufficient, as to that particular.

8. And as concerning Miracles in the true Church, I do confeſs and bear witneſs, that there are Miracles wrought in her daily, but that all Miracles are an Argument ſufficient to

to prove a people to be the true Church; that I do not acknowledge, but deny: For,

First, the Magicians of *Egypt* could by their Sorceries, or Inchantments imitate those things in the sight of the *Egyptians*, that *Moses* and *Aaron* did by the Power of God, *Exod.* 8. 7. and the false Prophet he wrought lying Miracles before the Beast that carries the Whore, insomuch that he caused fire to come down out of Heaven in the sight of men, *Rev.* 13. 13, 14. and *chap.* 19. *ver.* 20. And this the Whore might have said was done in confirmation of her faith & doctrines; (as *A. S.* doth) yet nevertheless it was done by the Dragons power, who was a Murderer from the beginning; For he gave power to the Beast (that carries the Whore) to do such things, *Rev.* 13. 2, and therefore the Miracles in the Church of *Rome* (if now there be any) is no infallible evidence to prove her to be the true Church. Well,

2. But then it may be some will say, that this is harsh judgment, and how can you tell but that the Miracles wrought in the Church of *Rome*, are wrought by the Power of God? or how can you distinguish between Miracles wrought by the Power of God, and Miracles wrought by the Dragons power.

Answ. I answer, we have an infallible way to judge in this particular; For, all Miracles wrought by the murdering power, are not wrought by the Power of God, but by the Dragons power, for the Dragon, that old Serpent, who is called the Devil, was a Murderer from the beginning, (but Christ the Power of God, is not a murdering power, *for he came not to destroy mens lives, but to save them*, Luke 9. 56. Therefore the Miracles wrought by Christ, the Power of God, are not wrought by a murdering power) But the Miracles of the Church of *Rome* (if now there be any)

are wrought by a murdering power; for the many murders she hath acted, sufficiently testifieth to the whole *Christendom*, that a murdering power rules in her: By which its clear, that the Miracles wrought in the Church of *Rome*, (if there be any) are wrought by the Dragons power, and not by the Power of God: So that my judgement concerning the Miracles in the Church of *Rome* is not harsh, but according to the Spirit of Truth and sound Reason.

Thirdly, but for all *A. S.* in his Epistle Dedicatory, hath made such a great noise about Miracles wrought by a Roman Catholick Priest in and about *London* and *Westminster*, yet when he comes to prove that the Church of *Rome* is powerful in Miracles, then he doth just as much as nothing, but takes an easie way to get out from that thing, which seemingly he undertook to go thorow with, by referring of us for a witness of his Affirmation to *nostre dame de Loretto*, *nostre dame de Montague*, *nostre dame de Hall*, and to the whole World, *&c.* Now what a pittiful proof or witness is this, which *A. S.* directs us to; For as the Apostles saith, *the whole World lies in wickedness*, 1 *John.* 5. 19. and wonders after the Beast, by whom lying Miracles are wrought, *Rev.* 13. 3. So that the Miracles which the World bears witness to, are lying Miracles; for the World knows not Christ, nor his Church, 1 *Joh.* 3. 1. by whom true Miracles are wrought; for when Christ wrought Miracles amongst the World, they did not bear witness to him, but said he did it by the Prince of Devils, *Mat.* 9. 34. So that the witness that *A. S.* calls for, confirmeth my forementioned Affirmation, *viz.* That the Miracles in the Church of *Rome* are wrought by the Dragons power in the Beast, and false Prophet, that the whole World wonders after.

Fourthly, and for *nostre dame de Loretto*, and the rest mentioned

tioned, they signifie nothing as to our satisfaction in this particular, because they are altogether unknown to us; neither can we attain to a certain knowledge of them, if we would; for the information of the Church of *Rome* is to us no satisfaction; so as I said before (that *A. S.*) for matter of proving his Affirmation, hath done just as much as nothing; only made a shew, like a Cloud without Rain: But methinks, if there were so many Miracles wrought daily, by a Roman Priest about *London*, &c. as *A. S.* seems to make a noise of; he should have instanced some of them particularly for our satisfaction: but seeing he hath not instanced any, we have just cause to believe, that there are none at all.

Ninthly, So to proceed to the ninth part of *A. S.* his first Argument, *viz. Out of the True Church none can be saved.*

I answer, That thing I do not at all deny, for all that are saved are of the true Church; but that none can be saved out of the Church of *Rome*, that I do deny; for the Church of *Rome* is not the true Church, but the Whore that drinks the Blood of the Saints, as afore-proved; therefore out of the Church of *Rome* people may be saved. Wherefore let all who expect or desire Salvation make haste out of this great City *Babylon*: And run for your lives towards *Jerusalem*, the holy City, the true Church, the Lambs Wife, in whose Light the Nations of them that are saved must walk, *Rev.* 21. 24. lest you perish within the Borders of *Babylon*, whose desolation shall certainly come in one day: Yea, Death, and Mourning, and Famine, for strong is the Lord, who (is now arisen and) judgeth her.

The Mystery of the Whore farther discovered.

Well, But if the Church of *Rome* saith, That she doth not drink the blood of the Saints, but the blood of Hereticks, &c. and therefore she is the true Church.

1. I answer, so, or to that effect, said the Destroyers and Murderers in all Ages, even they that put Christ to death; they did it not in their own account, as he was the Son of God, but as a Blasphemer, and the Apostles were persecuted as Spreaders of Heresie, and Shedders of Sedition, and not as Saints and Servants of the Lord, in their Adversaries account, *Acts* 24. 5. and thus the murdering persecuting spirit hath in all Ages, as at this day sought to shelter it self, but this covering must now be ript off, for the Power of God is arisen that rends the vail of Darkness, and the Day is dawned that makes all things manifest.

2. And further; If they were Heretick, *&c.* whose blood the Church of *Rome* drinks, yet that doth not argue that she is the true Church, but the contrary; for the true Church did never drink the blood of Hereticks, nor persecute any, because they were Hereticks; but the greatest punishment that ever Christ appointed for Hereticks, was, that they should account them as *Publicans*, and *Heathens*, Mat. 18. 17.

3. So its clear, that Christ the Power of God, and the true Church that had the mind of Christ, did never kill, nor persecute any because they were Hereticks, or did not believe, nor yet because (after they believed) they made shipwrack of faith; but laboured in the Spirit of Love and Meekness, to restore them, and to convince them by sound Doctrine; but if they refused to receive admonition, or to submit to the Church after due admonition given, then they let them receive the punishment aforesaid, and refused to have fellowship with them, and this was the greatest punishment that ever the true Church inflicted upon any, though they were Rebellious, and this was the way to make true Believers of people, which force and compulsion, by penal Laws will never do: though its true, compulsive

Laws

Laws may make many of them Hypocrites, who fears man more then God; but they who fears not man that can kill the body, and can do no more, but fears the Lord God almighty above all, such will not bow to the compulsive Laws of men, which violates the righteous Law of God in their own hearts, (no more then *Shadrach*, *Meshach* and *Abednego* would bow to the Image that *Nebuchadnezar* set up) though for their stedfastness they suffer the pangs of death, as many of their Predecessors have done, whose blood the Church of *Rome* hath drunk.

Thus much in brief to the nine particulars of *A. S.* his first Argument, by which (I perceive) he thought he had infallibly proved the Church of *Rome* to be the true Church; but what his Argument is worth for his purpose, let all who reads this judge.

And the next thing he undertakes, is, to prove *Peter* to be the Rock or Foundation upon which Christ built his Church; and to accomplish this design, he rambles through several Languages, into which the Scripture hath bin translated; and in the conclusion he saith (a great lie) *to* Peter *then Christ said, upon thee I will build my Church*, &c. when none of the several Languages (which he makes use of to prove it) say any such thing, according to his own interpretation of them; and indeed its blasphemy in *A. S.* to affirm it: But then he saith, *That Christ is the primary Rock, and* Peter *the secondary Rock.*

Reply. But how can that be, that *Peter* should be a secondary Rock, for *A. S.* cannot prove that God ever ordained, or appointed a secondary Rock to build his Church on, (neither do we in all the Scriptures read of a secondary Rock once mentioned) for the Apostle affirmeth the contrary, saying, *Another Foundation can no man lay, then that which is already laid*, 1 Cor. 3. 11. *which is Jesus Christ:*

Chriſt: So he is the firſt, and the laſt, the beginning and the end; and *A. S.* his Affirmation is nothing worth for his purpoſe: nay, its worſe then nothing, for it diſcovers his Deceit and Ignorance, though I perceive his intent and aim was to gratifie his Maſter the Pope, by pleading his Supremacy, under pretence of ſetting *Peter* above the reſt of the Apoſtles, when indeed, its manifeſt enough, that his intent was to ſet up the Pope, as Lord and Maſter over Gods Heritage, Gentile like, contrary to that ſaying of our [one] Lord Chriſt, *viz. Be not many Maſters, for one is your Maſter, even Chriſt, and all ye are brethren*, Mat. 23. 8. So that *Peter* was not ſet up as a viſible head over the Church of Chriſt, as *A. S.* ſaith the Pope is over the Church of *Rome*, neither was *Peter* above other of the Apoſtles, but a fellow-Servant with them, and they all fellow-workers together with Chriſt, 2 *Cor.* 6. 1. and *Paul* was not at all inferiour to *Peter* (in relation to his ſpiritual authority) for he himſelf ſaid (yet not boaſtingly, but truly) *that he came not behind the very chiefeſt Apoſtles*, 2 *Cor.* 12. 11. So that *Peter* was no more the Rock then *Paul* was; and what was *Paul*; or what was *Apollo*; or *Peter* either, but Miniſters by whom the Church believed, 1 *Cor.* 3. 5?

So it was not the work of the Apoſtles to ſet themſelves one above another, for *they abaſed themſelves, that the Lord Jeſus Chriſt might be exalted*: Neither did they preach themſelves, *but Jeſus Chriſt the Lord, and themſelves Servants*, &c. 2 *Cor.* 4. 5. by which it appears that the Pope doth not truly ſucceed *Peter* in the ſame ſpirit that he and the reſt of the Apoſtles were in, who had the Spirit and mind of Chriſt, who made himſelf of no reputation, *Phil.* 2. 7. but the Pope truly ſucceeds thoſe whom the Apoſtle ſaw would come, that would be *covetous Boaſters, and proud*

proud Blaſphemers, 2 Tim. 3. 2. as doth appear by his preaching up himſelf, and his boaſting of his great power and ſuperiority, witneſs *Fox his Acts, the firſt Volume* pag. 1023. *and ſo on*; where you may read at large how ſeveral of the *Popes* of *Rome* have ſufficiently declared themſelves to be *covetous Boaſters*, and *proud Blaſphemers*, and have alſo laid themſelves open enough to the view of all who have an eye to ſee, ſo that I need not produce any farther Argument to prove the *Pope* a proud Blaſphemer.

Then next *A. S.* in his third chapter undertakes to prove, *That neither all Sects, nor any one of them, is the true Church*, &c. Whoſe Cauſe I am not engaged in, nor intend to plead, therefore I ſhall let that paſs. But his fourth and fifth Chapters contains ſeveral Arguments, by which he undertakes farther to prove the Church of *Rome* to be the true Church; together with ſome Queries propounded. To which I intend to return a brief and ſober Anſwer.

1. *Firſt, A. S.* ſaith, *That which was once the true Church is now, &c. But the* Roman *Pontificial was once the true Church, &c.* I anſwer, I do not deny but that there was a true Church at *Rome* in the Apoſtles dayes, but that the Church now at *Rome* is therefore the true Church, that doth not follow; for as I have before proved, the true Church in the Apoſtles dayes was far different, both in Diſcipline and Practice from the Church of *Rome* that now is.

But then *A. S.* ſaith, *If the* Roman *Pontificial did fall, what Church did ſhe fall from? If ſhe did fail, when, &c?*

I anſwer, *Paul* in the firſt Chapter in his Epiſtle to the Church of *Rome*, ſpake of ſome, who *when they knew God, did not glorifie him as God, but became vain in their imaginations*, and

and changed the glory of the incorruptible God, into an Image made like to corruptible man; and ſo not liking to retain God in their knowledge, God gave them up to a reprobate mind, and they were filled with unrighteouſneſs, fornication, and wickedneſs, covetouſneſs, envy, murder, &c. Rom. 1. 21, 23, 28, 29. And is not this the very ſtate of the Church of *Rome* at this day? is ſhe not now filled with theſe things? Surely yes; Thouſands of thouſands muſt acknowledge it, if they conſider it, and ſpeak the truth. Oh the murders acted by her, and the blood ſhe hath drunk, as before hinted, and the Adulteries committed within her Borders. Indeed theſe, and many other her abominations, are innumerable, as ſhe her ſelf full well knows; therefore ſhe is indeed faln, and deeply revolted from that pure Spirit, in which the true Church ſtood in the Apoſtles dayes: Thence ſhe is faln, and the time when ſhe fell, was, when ſhe began to enter into theſe aforeſaid abominations that is now found in her. Well,

2dly. But then *A. S.* ſaith, *That if the true Church be infallible, ſhe muſt have alwayes remained without interruption, ſince Chriſts time, to this day,* &c.

I anſwer, although the true Church be infallible, yet it doth not abſolutely follow, that ſhe muſt have alwayes remained without interruption unto this day; for, as I have already proved, the true Church was interrupted by the Dragon, and was perſecuted into the Wilderneſs, but ſhe did not fail, but remained there, and had a being there, a place prepared of God for her; concerning which I ſhall have occaſion to ſpeak more fully ſhortly.

3dly. But *A. S.* ſaith, *That no other Church on Earth hath remained unto this day without interruption, beſide the* Roman *Pontificial, and therefore ſhe is the true Church.*

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I answer no, she is not therefore the true Church, but the Whore; for as I have already proved, the true Church was interrupted, and yet remained.

4. But then said A. S. *If any can say, that there hath remained any other Church on Earth, since Christs time unto this day without interruption, and error, let him tell what was she, or what is she? where was she? or where is she, what is her name? what Bishops, Pastors, and Believers had she, or yet hath she? what Emperors or Kings did adhere to her, or now do? what general Councils did she hold? what Hereticks did she condemn? what Academies did she erect or confirm, what Churches or Monastries did she build? &c.* And then said he, *To these, and such like Interrogatories, all the Schismaticks, Sectaries, and Hereticks in the World cannot answer.*

Answ. To which I answer, Although all the Sectaries in the World cannot answer those questions; yet there are many, who are Members of the true Church (not of the Church of *Rome*) that can answer them; and first, I say there hath remained another Church since Christs time to this day (besides the *Roman Pontifical* that now is) though not without interruption; yet the true Church (as before proved) was interrupted. And as to those questions, (*viz.*) *What was she, or what is she? &c.*

I answer, she was in *Johns* day *a wonder in Heaven, a Woman cloathed with the Sun* (that and there she was) *and the Moon was under her Feet, and upon her Head a Crown of twelve Stars*, Rev. 12. 1. And having brought forth a man-child, that was to rule all Nations with his rod of Iron, the enmity of the Dragon then arose, who sought to devour the Man-child; but being by the Hand of God prevented of his purpose on the man-child, *ver.* 5. he than cast out his flood of Persecution after the Woman, *ver.* 15. (of whom this Ruler was born) and drove her into the

Wilderneſs whither ſhe fled from him, to her place prepared of God, that they might feed her there *a thouſand two hundred and threeſcore dayes*, Rev. 12. 6, 14. (* and there ſhe hath been) and there ſhe hath ſitten as in a ſollitary place, and in a Mourning State and Condition, out of which ſhe * is now returning, and is now coming up out of the Wilderneſs, and is deſcending from God, as a Bride adorned for her Husband, *Rev.* 21. 2. and her * name is, *the Bride, the Lambs Wife, the holy City*, ver. 9. *New Jeruſalem.* And now is *Jeruſalem* ſhaking her ſelf from the Duſt of the Earth (in which ſhe hath been trodden of the Gentiles (and now is ſhe putting on her beautiful Garments, and now doth the Solitary begin to rejoyce, and the barren that did not bear, begins to break forth into ſinging, *Iſa.* 54. 1. And the things that many prophets deſired to ſee, and could not ſee, is now ſeen and revealing; glory to God in the higheſt, The day is come which we have waited for, we will be glad and rejoyce in it; and now the Time, Times, and a half Time, is expired, in which the true Church hath been fed in the Wilderneſs; and now is the forty and two Moneths expired alſo, for which Time the holy City hath *been trodden under foot of the Gentiles*, Rev. 11. 2. in which Time the Beaſt had power given him to continue, *Rev.* 13. 5. and the whole World wondered after him, and worſhipped him, and in that Time it was given unto him, *to make war with the Saints, and to overcome them; and he received power over all Kindreds, and Tongues and Nations, that all that dwelt upon the Earth ſhould worſhip him, whoſe names were not written in the Book of Life, of the Lamb ſlain from the Foundation of the World; if any man have an Ear, let him*

* To A. S. his Query (viz.) where was ſhe?

* To, where is ſhe?

* To A. S's query, what is her name?

him hear, Rev. 13. 7, 8, 9. And this was the Time that the true Church was in her mourning ſtate, which now begins to be over; Glory to God for ever, the day of rejoycing is come.

And for her *Biſhops, Paſtors, and Believers that ſhe had.*

I anſwer, Chriſt was, and is her Biſhop and chief Paſtor, 1 *Pet.* 2. 25. And the reſt (after the Apoſtles days) were they that fed her in the Wilderneſs; and her Believers were thoſe that had the *Teſtimony of Jeſus*, Rev. 12. 17. whoſe Blood the Whore drunk. And they are now her Believers, whoſe Blood the Whore thirſts after. And as to that queſtion (*viz.*) *What Emperors or Kings did adhere to her, or now do?*

Anſw. I anſwer, On this wiſe did the Phariſees Query with thoſe Officers whom they ſent to take Jeſus and bring him unto them, ſaying, *Have any of the Rulers, or of the Phariſees believed on him?* Joh. 7. 48. Well, what Emperors or Kings did adhere to him at that time? Was he not therefore the true Chriſt, becauſe the Rulers of the World, and the Phariſees rejected him? And what ſaid the Apoſtle to the true Church in his day? *You ſee your calling, Brethren, how that not many wiſe men after the Fleſh, not many mighty, nor noble,* &c. *but God hath choſen the fooliſh things of this World, to confound the wiſe,* &c. *that Fleſh might not glory in his Preſence*, 1 Cor. 1. 26, 27. And further, the Apoſtle (who preacht Chriſt) ſaid, *That he preached the Wiſdom of God in a Miſtery, which none of the Princes of the World know*, &c. 1 Cor. 2. 7, 8. By which it appeares, that none of the Princes of the World knew Chriſt, the Wiſdom of God, 1 *Cor.* 1. 24. And the true Church was in the World as Chriſt was; for the Apoſtle ſaid, as he is, ſo are we in this preſent World, 1 *Joh.* 4. 17. *And the*

World knows us not, ver. 1. *because it knew not him.* So that understanding the Princes of this World knew not Christ, when he was amongst them, and although the Rulers believed not in him, nor did adhere to him, when he was come; yet that did not argue, that he was not the true Christ. And notwithstanding it was so, that the true Church was unknown to the World, and was composed not of many wise men after the flesh, nor of the Nobles of the Earth, but was persecuted by them (as she is at this day) yet she was the true Church for all that.

And seeing it was so, that the Princes and Rulers did not adhere to her, in the time of her flourishing state (when she was cloathed with the Sun) how can it be expected that they should adhere to her in her persecuted state, and in her mourning Wilderness-state (for a *rich man* shall very hardly enter the Kingdom, *Mat.* 19. 23. but there is more in them words) And moreover, seeing the Kings of the Earth committed Fornication with the great Whore, and went into her, how then can it possibly be expected that they should adhere to the true Church? Surely all who have a spiritual eye open, may be hereby satisfied as to this particular. And further, as to that Query (*viz.*) *What general Councils did she hold, and what Hereticks did she Condemn?*

Answ. I answer, she hath not been in a capacity in her Wilderness-state to hold General Counsels, as in the time of her flourishing state; yet the mighty God hath alwayes been her wonderful Counsellor, *Isa.* 9. 6. and the Members of her hath stood in (and held to) his Counsel, according to the manifestation thereof received by them, not loving their lives unto death, as the Church of *Rome* well knows, (who have drunk the blood of many of them) or shall know

to her sorrow and pangs. And as for the true Churches condemning Hereticks, the Church of *Rome* knows, that those members of her, whose blood she hath drunk, did alwayes condemn those Heresies, that are healed, and the Idolatries acted in the Church of *Rome*, and did always give Testimony against her Superstitious inventions, and denied to have Fellowship with her therein, and looked upon her as reprobated from the true Faith (as *Fox* his *Acts* copiously relates) and this was a great Condemnation, as the Spirit of Christ gave commission to the true Church to pass upon Hereticks.

Again, as to that question, *viz. What Academies did she erect.*

Answ. I answer, A people Erecting of Academies, is not an Argument sufficient to prove them to be the true Church; for what Academies, or Universities did the Apostles erect or confirm, or attain the Knowledge of God in? Was it not the Light that shined in their Hearts, that gave them this knowledge? 2 *Cor.* 4. 6. And was not this Light the Law, that was the Apostles Schoolmaster till Christ? *Gal.* 3. 24. And is not the Law which is Light, *Pro.* 6. 23. written in the hearts of all people? And is it not a sufficient Schoolmaster now, to bring people (who are taught by it) unto the knowledge of the Glory of God, in the Face of Christ, as it did the Apostles then? What need then is there of erecting Academies; for people cannot attain to the Knowledg of God by natural Learning, 1 *Cor.* 1. 21. nor thereby be made true Ministers of Jesus Christ. Yet I am not against having an outward School-house, or some convenient place for the educating, or bringing up of children in Natural Learning, which is good in its place, but that any can thereby be brought to the Knowledge of God, or made true Ministers of Jesus Christ, that I cannot own. Neither was this way of making Ministers by Natural Learning, or

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ſetting of them up by man, in being, untill people had forſaken the right way, and went into *Cains* way, and *Balaams*, and then the envy and murder began amongſt the profeſt Chriſtians, and then they could not endure ſound Doctrine, but heapt up to themſelves Teachers according, to their own hearts luſts, who knew nothing but what they knew naturally, as bruit Beaſts, &c. and this the Apoſtle *Paul* foreſaw, and wote of to *Timothy*, 2. *Tim.* 4. 3. and *Peter* propheſied of them alſo, 2 *Pet.* 2. and *John* and *Jude* ſaw them come, 1 *John* 2. 18. *Jude* 10. 11. ſo that by natural learning, and ordination of man, no true Miniſter of Chriſt was ever made, or ſent forth; but contrariwiſe, the Apoſtle *Paul* was made a Miniſter, (*viz.*) not of man, nor by men, nor yet by natural learning, *but by the Revelation of Jeſus Chriſt*, *Gal.* 1. 1. ſo we do not underſtand that in the Apoſtles dayes they did erect Accademies, or that they had any need of them, and indeed I cannot but look upon it as an Ignorant queſtion to be propoſed by *A. S.* upon this account. But to his next Query, *viz. What Churches and Monaſteries did ſhe build?*

Anſw. I anſwer, this is as Ignorant a queſtion as the former, and great fooliſhneſs to ask, what Churches the Church built? however this I ſay, they who were Members of the true Church, did *build up one another in their moſt holy faith*, Jude 20. And as for Monaſteries, or Monk-houſes, we hear of ſuch thing that was in being in the Apoſtles dayes, neither do we believe that there is any need of them; for we do not read in the holy Scriptures, that ever the true Church, in any Generation, built ſuch places; but we know, that many ſuch places have been erected and built within the borders of the great City *Babylon*, ſince the Apoſtacy began, and ſince the right way

way was forsaken, and many other Superstitious inventions and Idolatries, as before hinted, hath been set up, relating to the Beasts and Dragons worship, *all which God hath determined to throw down; and when the Desolation of all these things cometh, and the seven Mountains upon which the Whore sits, comes to be laid waste, according as hath been propheſied in Ages past,* Isa. 42. 15. *And when the great Whore comes to drink the Cup of Gods fury, which is already filled into the hands of the Saints of the most High, to pour out unto her,* Rev. 12. I say, then shall she knows that God hath spoken by me, and that I have herein declared the Truth according as I received it from, and by the Spirit of the Lord. And thus much as to his Queries.

But then he speaks of another Clear and Easie Way to find out the True Church, *te try all Churches by the true Catechism, and see which of them all sayes it truly, believes it rightly, &c.* and that which doth, is the true.

Answ. I answer, to try all Churches by their Doctrine, and Practice, and see which is most agreeable to the Principles, Doctrines, and Practice of the true Church in the Apostles dayes, is indeed a way that I do very well approve of; and if all controversies betwixt you and us might be decided after this manner, (laying aside all carnal Weapons, carnal Laws, Prisons, Fires, and the like, which hath been the Weapons that the Church of *Rome* hath defended her self with, for many Ages past, and doth at this day) I say then it would be indeed well, and we shall be very willing to engage with you with spiritual Weapons, bring the best you can form or find out; but for carnal Weapons, we are redeemed from them, and the Weapons of our warfare are spiritual; so I say, upon equal terms we shall be very willing to dispute the matters with you;

you; that are in controverſie betwixt us, and they who are found, either you or us, in Doctrine, Life, and Practice, to be moſt agreeable to the true Church in the primitive times, ſhall be owned, and acknowledged to be the true Church now at this day. And they who are detected to be in the Steps, Practiſes, and Doctrines of them, whom the holy Prophets, Chriſt, and his Apoſtles teſtified againſt, ſhall be concluded to be the falſe Church now at this day: and upon theſe termes, as I ſaid before, we ſhall be very ready and willing to joyn iſſue with you, at any time or place, that you with us ſhall agree upon.

And whereas *A. S.* ſaith, *That all the Schiſmaticks, Sectaries and Hereticks in the World, cannot truely ſay that Prayer that Chriſt taught his Diſciples, viz.* Our Father which art in Heaven &c. or, ſaid he, *they are continually doing the Works of the Devil, and are his children, and conſequently cannot truly call God Father.*

I anſwer, therefore the Church of *Rome* cannot call God Father, for ſhe is, and long hath been, doing the works of the Devil, the Murderer, as before proved; therefore ſhe is of her father the Devil, and cannot call God Father in Truth and in Righteouſneſs. Then *A. S.* rambles through ſeveral other particulars, in which he controverts with Sectaries, &c. whoſe cauſe I am not concerned to plead, only this ſmall hint before I have given to prove the Church of *Rome* one of thoſe Sects, who cannot ſpeak the fore-mentioned words truly, and ſo I ſhall leave the Sectaries, with whom *A. S.* controverts, to plead their own cauſe; for the thing that was chiefly in my heart, when I took in hand to write this brief Reply, was to prove the Church of *Rome* not to be the true Church; and the Chief Arguments by him Produced to prove

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her the True Church, I have already in brief anſwered.

Again, *A. S.* in his 6th Chapter, makes it his buſineſs to prove the Church to be the Judge of all controverſies in matters of faith, and ſaith, *That not every man, nor human reaſon, nor the private Spirit, nor the Bible is this Judge*; and to prove it, he quotes *Matth.* 18. 17. where Chriſt ſaid, *tell the Church*, &c.

Anſw. To which I anſwer, That the Judgement of the true Church, of which Chriſt is Head, in matters of Faith, I do not deny; for being governed in all things by the Head Chriſt, (*to whom all Judgment is committed*, John 5. 20.) the Judgment thereof muſt of neceſſity be Ture, (for the Strength of *Iſrael* cannot Lye) and ought for to be ſubmitted unto by all; But the Church of *Rome* being not the True Church, (ſhe being not Governed by the inviſible Head, Chriſt, to whom all Judgment is committed, as before proved) Therefore ſhe is not Judge of Controverſies in matters of Faith. And the True Church, to whom Chriſt ſaid, *He that Heareth you, Heareth me*, were ſuch as heard Chriſt, and in whom the Spirit of the Father ſpake, *Mat.* 10. 20. But the Church of *Rome* doth not hear Chriſt, as hereafter I ſhall prove; therefore they who hear the Church of *Rome*, do not hear Chriſt. But ſurely when *A. S.* began this work of deciding Controverſies, he had forgotten that the Church was the only Judge in that particular, and not every man, nor the private ſpirit; for had he conſidered that, (he being but a particular man) would not have undertaken the Churches work; as appears by the Title of his Book he hath, for he calls it, *A brief Decider of all Controverſies in matters of Faith*, which Book we have cauſe to judge is his own only

work, and not the Churches; in which we find him condemning himself for the thing which he is doing; for, as appears by his aforesaid Title, himself undertakes to decide controversies; and in his 6th Chapter he affirmeth, 'That the Church is the only Judge, or decider of all controversies: But this is, that his confusion may the more appear, as it hath done in many other things, as may be seen in this small Treatise; and surely, if the Pope have no better Servants then *A. S.* to do his work for him, he had better keep them idle, than to employ them in such a work; for in the end they will bring more shame to him than they will honour; for such like confusions, and other abominations, have already made the very name of the Pope an ill savour to all true Christians.

And one thing more in *A. S.* his 6th Chapter, I cannot well omit to observe, where he said, 'The spirit inspireth 'when he will, and you hear his voice, but cannot tell 'whence, from God or the Devil he doth come, or whither 'to Heaven or to Hell he doth go; and then saith, 'So is 'every one that is born of the spirit; and to prove this, he quotes *Luke 9. 55.* where Christ said, *Ye know not what Spirit ye are of.*

Now consider the blindness, and ignorance, or else the wilful wickedness, of *A. S.* who jumbles a deal of Scriptures together, blasphemously wresting of them to his own destruction, or at least, to the destruction of his own work in hand, thinking thereby to blind the minds of people, and with his good words, (mixed with blasphemies) and fair speeches, to deceive the hearts of the simple, as his Predecessors have done in the long night of Apostacy, which hath been over all Nations since the Apostles days. But its in vain for him to strive to accomplish his end, for the Day is dawned unto many, and there is an eye opened

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in many thouſands in this Nation of *England*, that gives them to ſee over, and beyond all this Babyloniſh or confuſed trumpery, and ſtuff, and have a feeling of that which was before *Babylon* was, and ſhall out-laſt *Babylon*, to the praiſe of God, and to the glory and honour of his Name, who is bleſſed for ever. Well,

Although it was ſo, that Chriſt ſaid unto his Diſciples, *You know not what ſpirit ye are of*, yet conſider the time when he ſpake theſe words; was it not before they were born of the Spirit? (although called to be Apoſtles) for Chriſt ſaid unto them, *you muſt be born again*, John. 3. 7, 8. *and that he would ſend them the Spirit* (of which he ſaid they muſt be born) *which ſhall lead them into all Truth*, John 16. 13. and he did not ſay, as *A. S.* doth, that they ſhould not know whence (from God or the Devil) the Spirit came, or whither (to Heaven or to Hell) it went: Oh, horrid blaſphemy in *A. S!* who ſaith, ſo is every one that is born of the Spirit; as much as to ſay, that he that is born of the Spirits knows not whether he be from God, or the Devil; or whither he ſhall go, to Heaven or to Hell: Oh, wickedneſs indeed! Chriſt ſaid no ſuch things, as *A. S.* doth, although that bleſſed worthy ſaying of our Saviour and Lord Chriſt, was, and is very true, *(viz.) Marvel not that I ſay unto you, that you muſt be born again; for the wind bloweth where it liſteth, and men hears the ſound thereof, but cannot tell from whence it cometh, nor whither it goeth*; adding, *even ſo is every one that is born of the Spirit*, John 3. 7, 8. (Mark) they that were born of the Spirit, were unknown to the World; for ſaid the Apoſtle (after they were born again) *the World knows us not.* So, although they were in the World, and men ſaw them, yet the World knew them not, no more than they knew from whence the wind came, and wither it went, which they heard the ſound of;

and indeed ſo is the ſtate of the True Church in the World at this day.

And the Apoſtles did know from whence the Spirit came, and of what Spirit they were, after they received the Spirit of Truth, and were born of it, for Chriſt told them, *John* 14. 16. *That he would Pray the Father, and he ſhould ſend them the Holy Ghoſt, the Conforter*, John 16. 7, 13. *Which ſhould ABIDE with them for ever; and they did receive it, and were led by it into a Heavenly Habitation*, Epheſ. 1. 3. *For they were made to ſit together in Heavenly Places in Chriſt Jeſus:* So its hereby clear, that the Apoſtles knew from whence the Spirit came, and whither it led them; and its alſo plain, that *A. S.* either wilfully or ſottiſhly wreſts the Words of Chriſt, and by his additious to them, would make them import another thing, than was intended by him, of purpoſe to divert People from being led by the Spirit of God, or to diſſwade them from adhering to the leadings of it, under pretence that they cannot tell whence, (from God or the Devil) it doth come, or whither (to Heaven or to Hell) it goeth, when indeed Chriſt's words in themſelves importeth quite another thing, as above ſhewed.

Wherefore let all mind and obey the Spirit of Truth, which will lead into all Truth, and condemn ſin in the Fleſh, and will lead out of all Unrighteouſneſs, and Errours, and Hereſies, which the Church of *Rome* is full of, and that Spirit which condemns the Abominations of the Whore, and all Sin and Unrighteouſneſs, that is the Spirit of God, and comes from God, through the Son of his love, who is the Light of the World, that lighteth every man that cometh into the World, and

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leadeth up unto God the Father, from whence it commeth, all who are Taught and Guided by it; but condemneth from God all who in Unbelief, or in Rebellion do diſpight unto it, and diſobey the Motions thereof.

But to return to the matter concerning the Churches being Judge.

Firſt, I find *A. S.* in the beginning of his ſeventh chapter ſaying, *Methinks I hear a Quaker whiſpering, The Light that is in thee is the Judge of all Controverſies, and the Law and Rule according to which thou muſt walk.*

Anſw. I anſwer, Yea, The People called *Quakers* do believe and ſay, That the Light which every man is enlightened with, is the Law and Rule according to which every man ought to walk, and is the Judge in all Controverſies in Matters of Faith; for (as before) *All Judgment is committed unto the Son,* Joh. 5. 22. *Who lighteth every man that cometh into the World*; ſo all Judgment being committed to the Light, that lighteth every man, the Light that is in every man muſt of neceſſity be the Judge of all Controverſies: And this I further add, That all who are Baptized into Chriſt, hath put on Chriſt, and all who are by one Spirit Baptized into one Body, (though they were ſometimes Darkneſs) are made Light in the Lord, and ſo they being in him, and he in them, are all one, even as Chriſt and the Father is one, and he that ſanctifieth, and they that are Sanctified, are all of one; by which its clear, that Chriſt in his Church, who is Light with him, is the onely Judge of all Controverſies: and indeed this ſupernatural Light is the true Touch-ſtone, by which all ſpitits may be tried, whether they be of God, or not; for, as the Apoſtle ſaid, *Whatſoever makes manifeſt,*

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is light, Epheſians 5. 13. ſo that without this Touchſtone, none can try ſpirits, becauſe an evil ſpirit may ſpeak good words.

Again, Chriſt is in all things to be the Example of all Believers; *and he lighteth every man that cometh into the World, John* 1. 9. ſo every man being enlightened with the light of his Spirit, who is to be our example in all things, it muſt of neceſſity be, that the Light that is in us is this Judge, and the Law and Rule according to which all ought to walk.

Secondly, But then *A. S.* replyes, *That the Light that is in thee tells thee, that thou muſt hear Chriſt, and Chriſt tells thee, that thou muſt hear the Church*, &c.

Anſw. I anſwer, Yea, the Light that is in us teacheth us to hear Chriſt, who hath enlightened us, and alſo to hear his Church, with whom he dwells, and that hears him, and in whom his Spirit ſpeaks; ſo, as I ſaid before, I ſhall not go about to deny the Authority of the True Church; but the uſurped authority of the Church of *Rome* I do deny; uſurp'd, I ſay, becauſe ſhe hath been, and here is, ſufficiently proved not to be the true Church (to whom Chriſt gives power and authority both to bind and to looſe) therefore her authority if uſurp'd, and ſhe is not to be heard, but to be turned away from.

Thirdly, *A. S.* ſaith, *If you object, that the Spiritual judgeth all things; and the Spirituall is judged of no man.* I anſwer, that the godly Spiritual judgeth all things, &c. But I deny that you, or any other Sectaries in the World, is Godly Spiritual, for, as St. *Auguſtine* ſaith, they have not the Holy Ghoſt that are out of the Church.

Reply.

Reply, To which I ſay, that as *A. S.* hath confeſſed, *That the ſpiritual man judgeth all things,* its according to my own belief; but what doth this avail the Church of *Rome,* who as I have proved is not godly ſpiritual; but is ſenſual and deviliſh, and is not the true Church, but the Whore; for although, as he ſaith, The godly ſpiritual is judged of none; yet the Whore is judged of all who are godly ſpiritual; and although *A.S.* denyeth, that the Quakers are godly ſpiritual, yet he is never able to prove his affirmation; for though they have not the holy Ghoſt who are out of the Church; yet it doth not follow, that they have it not who are out of the Church of *Rome,* except ſhe could be proved to be the true Church.

The contrary whereof I have already proved; for the people called Quakers (though they are out of the Church of *Rome*) are led by that Spirit which teacheth them to live ſoberly, righteouſly, and godly in this preſent World, as thouſands of their Neighbours can bear witneſs; therefore the people called Quakers are godly Spiritual.

Again, That Prophet which is of God is godly ſpiritual, *Jer.* 28. 9. and that Prophet which ſpeaketh a thing, and the thing come to paſs, that Prophet is of God; But the people called Quakers have propheſied ſeveral things, as to the late overturn'd Powers of this Nation * (with divers other things) which accordingly came to paſs, (as to their ſorrow they were made to know) therefore they are of God, and godly ſpiritual.

* *Witneſs the Book Intituled, Good Counſel and Advice Rejected.*

Fourthly, *A. S.* again ſaid, If you ſay, *Know ye not your ſelves, how that Jeſus Chriſt is in you, except ye be Reprobates,* 2 *Cor.* 13. 5.

I anſwer, *The true ſence and meaning of this place is this*, &c. So here *A. S.* is again undertaking that which himſelf ſaith is the Churches work; for ſaith he in his eighth Chapter, the Church is the alone Interpreter of all Scriptures; and yet he himſelf, who is but a particular man, is here undertaking to give an interpretation or meaning, to the foremention'd Scripture, by which it is plain, that he condemns himſelf in the things he is doing?

5. Again Fifthly, he ſaith, *That the Spirit of God ſaith, Hear the Church, but the ſpirit of the Devil contradicts, and ſaith, Hear not the Church, but Chriſt alone; for of Chriſt*, ſaith he, *its written, This is my beloved Son, him hear ye: behold the Devil pleads for Chriſt, of purpoſe to deceive Chriſtians*, &c.

Anſw. To which I anſwer, That I think I need not ſay much to convince all that reads but *A. S.* his own words, that he is either groſly ignorant, or elſe abominably wilful and wicked; for who can believe that the Devil will plead for Chriſt, or perſwade people to hear Chriſt, and diſſwade them from hearing of the Church? certainly, if he would perſwade people to hear the greater, he would not diſſwade them from hearing the leſſer: And how can people poſſibly be deceived, that hears Chriſt and obeys him? I cannot believe that its the ſpirit of the Devil that perſwades people to hear Chriſt, but rather, that its the drawings of the Spirit of the Father, that invites them to come unto the Son, and to hear him, for Chriſt ſaid, *None cometh unto me, except my Father, who hath ſent me draw him*, Joh. 6. 44.

But *A. S.* contrariwiſe (in effect) ſaith, *That the Devil draws people to come unto Chriſt, and to hear him*; By which he hath manifeſtly ſhewed, that he is of a contrary ſpirit unto Chriſt; Therefore *A. S.* is an Antichriſt, and one that puts

puts Light for darkneſs, and darkneſs for light; againſt whom the woe is pronounced, *Iſa.* 5. 20. And although *A. S.* ſo much pleads for the Church (whom I know all will hear, that hears Chriſt) yet upon ſerious conſideration, I find its of purpoſe to deceive Chriſtians, and ſo he hath ſhewed himſelf as bad as the Devil he ſpeaks of, being found doing the ſame work, of which he ſeems to accuſe the Devil; for in his ſixth Chapter I find him (as afore declared) in effect perſwading people, *Not to adhere to the motions of the Spirit of Chriſt, under pretence that they cannot tell whence (from God or the Devil) it comes, or whither to (Heaven or Hell) it goeth*, &c. And as above, he is again perſwading people, *That its a dangerous thing to hear that Spirit that invites them to hear Chriſt*; calling it the Devil, becauſe it doth not invite them to hear the Church of *Rome* alſo. But I never read or heard before, that any ſpirit did invite people to hear Chriſt, but the Spirit of the Father; and his Spirit ſaid, *This is my beloved Son, him hear ye*, Mat. 17. 5. Therefore that Spirit that invites people to hear the Son of God, is not the Devil, but the Spirit of the Father, and ought to be heard and obeyed by all.

Sixtly, Again, *S. A.* affirmeth, that the Spirit of God ſaith, *That Carpenters, Smiths, Maſons, and other Tradeſmen, muſt not meddle with Eccleſiaſtical things, as to Preach, or Teach*, &c. *But*, ſaith he, *the evil ſpirit affirmeth the quite contrary, by perſwading them they may all propheſie one by one. But alas then*, ſaith, A. S. *He deceiveth, for that place is underſtood of the real and True Prophets, of whoſe number all the Devils in Hell cannot prove all Tradeſmen to be.*

Anſw. Here *A. S.* ſeems to oppoſe that, which for my part I know none affirms; for who is there that ſaith all

Tradesmen have the Spirit of Prophesie? I know none. Yet although all Tradesmen have it not, it doth not therefore follow that no Tradesmen have it; neither did I ever read, that the Spirit of God did forbid Tradesmen to meddle with those things, nor doth that Scripture which *A. S.* quotes confirm any such thing which he affirmes, but rather the contrary: And we do read in the Scriptures of Truth, that Christ did call some of several Tradesmen to Teach the Way of God, and to Preach the everlasting Gospel; witness St *Peter* a Fisher-man, St *Paul* a Tent-maker, with divers others that might be mentioned; so that though all Tradesmen have not the Spirit of Prophesie, yet we see that some had, and they were not forbidden, but commanded to Preach and Teach; and therefore they who have the Testimony of Jesus, which is the Spirit of Prophesie (although they be Tradesmen) they may Preach and Teach according to the Gift thereof received; for the Apostle said, *Every one as he hath received the Gift of the Spirit, so let him administer,* 1 Pet. 4. 10.

Seventhly, And saith *A. S.* the Apostle said, *Women must not speak in the Church; but the Devil saith they may. For the Scripture averreth,* saith he, *That your Sons and Daughters shall Prophesie; this Devil deceiveth the Women-*Quakers. *But alas, that Scripture was fulfilled in the Apostles, and in the true Propheteſſes in their times, as* Anna, Luke 2. 28. *and now is in such as have the True Spirit of Prophesie, which* Quakers *Wives and Daughters can never prove themselves to have.*

Answ. Here *A. S.* hath confessed that there was Propheteſſes in the Apostles dayes, and that there now is at this day also; and the Apostle spake of Women that were helpers with him in the Gospel, *Phil.* 4. 3. So then its

its undeniable that Women did ſpeak and Propheſie, and now may; though the Apoſtles did not Permit Buſie-bodies and Tattlers, to be asking Queſtions in the Church, but ſaid they ſhould ask their Husbands at Home.

So the thing diſputable is, whether or no *Quakers* Wives and Daughters have the true Spirit of Propheſie? concerning which I ſay this, The Teſtimony of Jeſus is the Spirit of Propheſie, and many Wives and Daughters of the people called *Quakers*, have received the Teſtimony of Jeſus, and knows the Life of Jeſus manifeſted in them, as by their fruits of Love, Meekneſs, Gentleneſs, Patience, Long-ſuffering, &c. (which are fruits of the Spirit) doth appear unto thoſe who have a knowledg of them; Therefore they have the Spirit of Propheſie.

And further, ſeveral of the Wives and Daughters amongſt the people called *Quakers*, have Propheſied of the deſolation of the great Whore (the Church of *Rome*) and when that comes to paſs, it will be thereby proved, that they have the true Spirit of Propheſie; and then ſhall every Tongue confeſs to it, and in the mean time let none ſpeak evil of the things they know not, leſt they be found fighters againſt God.

Eightly, Again, *A. S.* ſaith, *That the good Spirit ſaith, It is a Religious Act to Swear by God in a Juſt Cauſe; but the Evil-ſpirit contradicts; for its written, ſaith he,* [Sware not at all.] *Behold the Puritaniſm of this impure ſpirit; but alas, he deludeth; for God expreſly commands,* Jer. 4. 2. *Thou ſhalt Swear the Lord liveth in Truth, in Judgment, and in juſtice,* &c.

Anſw. I anſwer, although in the Law and Prophets, people were commanded to Swear in Truth and Righteouſneſs, and to perform their Oaths to the Lord; yet

Chriſt (the new Covnant, whom God promiſed ſhould not be according to the old) ſaith Sware not at all, *Jer.* 31. 31, 32. and though *Moſes* and the Prophets were to be heard, under the miniſtration of the firſt Covenant, yet they ſaid when Chriſt the ſecond Covenant was come, people muſt hear him; for ſaid *Moſes, a Prophet ſhall the Lord your God raiſe up unto you like unto me, him ſhall ye hear*, Deut. 18. 15. And the Prophet ſaid, that Nation and people that will not ſerve thee, that Nation ſhall periſh, *Iſa.* 60. 12. So that although *Moſes* ſaid thou ſhalt perform thy Oath to the Lord, yet Chriſt that Prophet who is the end of that Law, (and whom *Moſes* ſaid the people muſt hear, or elſe be cut off) he ſaid *Sware not at all*; and although the Prophet ſaid, *thou ſhalt Sware the Lord liveth*, &c. yet Chriſt who is the end of the Prophets (& whom the Prophets ſaid people muſt ſerve, or elſe periſh, ſaith, *Sware not at all*; and although it may be alledged that the Angels ſwore, yet Chriſt the firſt born amongſt many Brethren (to whom all the Angels muſt bow) ſaith, *Sware not at all*, and although it may be further alledged, that God himſelf ſwore, and therefore its lawful for Chriſtians to Sware, yet God himſelf ſaid, concerning Chriſt, *This is my beloved Son, hear ye him*, Mat. 17. 5. And this beloved Son of God, (whom all Chriſtians ought to hear) ſaith, *Sware not at all*. All which being rightly weighed, and conſidered, it plainly appears, that Swearing by any Oath whatſoever, was forbidden by Chriſt Jeſus, who is the Law-giver unto all Chriſtians, and therefore it is not lawful for Chriſtians to Sware at all: And that ſpirit that tollerates Swearing or would ſet it up, as a Religious Act, is an Antichriſt ſpirit, becauſe it is againſt the command of Chriſt.

And although the Apoſtle might, or did call the Lord to witneſs concerning the Truth which he ſpake, yet that doth

doth not prove that the Apostle swore, as *A. S.* affirmeth that he did, neither do we read that ever any of the Apostles did either propagate, or tollerate Swearing, since Christ forbid it; But contrariwise the Apostle *James* saith, *Above all things my Brethren, Swear not; neither by Heaven, nor by the Earth, neither by any other Oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation*: So that although *A. S.* would wrest the words of Christ to perswade people that his intent was they should not Swear but in Truth and in Righteousness, yet the words of Christ and the Apostle (whom all true Christians are to hear) doth clearly import that their intent was, that people should not Swear at all by any Oath whatsoever: But this Antichristian spirit which opposes the Doctrines and Commands of Christ and his Apostles, we have had large experience of, and we have oft-times seen that it leads people to swear, and also to forswear themselves, both which are an *Abomination* to the Lord, and in the Transgression against God and the new Covenant.

Ninthly, and *A. S.* saith, the Apostle, said *salute one another, but the Devil saith, salute not one another, for Christ saith, he sending his Disciples, bid them salute no man by the way*, Luke 10. 4. *this Devil follows all* Quakers, *but alas, Christ's meaning there was, that none should hinder them by the way*, &c.

Answ. To which I answer here again *A. S.* goes about to make us believe, that the Commands of Christ are the Impositions of the Devil, or at lest that the Devil stirs up people to keep the Commands of Christ; the first of which is Blasphemy in the highest degree, and the second is little less: for if the Devil would teach people to keep the Commands of Christ, then might they serve Christ and *Belial*: but as Christ said, that cannot be. And indeed we do experimentally see & find, that the Devil always opposeth the keeping of Christs Commands: As now in *A. S. Who*

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would diſwade them from it, under pretence that its the Devil that leads them to it: And as to his ſaying, this Devil follows all Quakers.

I anſwer, Its true; but alas its intentionally to deſtroy them; for it was ſaid to the Serpent in the beginning, that the Seed of the Woman ſhould bruiſe his Head, and he ſhould bruiſe its Heel, *Gen.* 3. 15. And even ſo its now come to paſs, for the Lord Jeſus Chriſt the promiſed Seed, *Gal* 3. 16. being become the Leader of his people, and the Angel of Gods preſent going before them, the Devil, as *A. S.* ſaith, comes after them, and follows them with his fiery darts of perſecution, and Serpent-like is ſnarling at the Heel: But bleſſed be the Lord, he that goes before them, and is in them, is greater and mightier then the Devil that follows them, and he hath been their Preſerver hitherto, and I doubt not, but he will unto the end perſerve all who truſt in him.

And as concerning Chriſts words, there needs no meaning to be given to them, for he meant as he ſpoke, but if they did according to *A. S*'s own concluſion, he is not the Interpreter, but the Church; Therefore (*A. S.* being not the Church, but a particular man) according to his own Argument, his interpretation is not to be heeded. Again he ſaith, *Every man is not the Interpreter*, for ſaith he, *Every man is a Lyar*: And indeed he hath conformed unto us, that himſelf is a Lyar, becauſe he hath belyed the intent of Chriſts words aforeſaid, by giving his meaning to them.

Then ſaith *A. S. Yet theſe deluded Souls think that this their deluding Spirit is of God; and why forſooth, becauſe it reprehends them of ſin,* &c. *and did not* Judas *his ſpirit rebuke him of ſin, and notwithſtanding induce him to deſperation, and to hang himſelf.*

Anſw. Here *A. S.* is again putting Light for darkneſs, or calling the Spirit of Truth a deluding Spirit; for

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is not that the Spirit of Truth that reproves the World of ſin, *John* 16. 7, 8. Did not Chriſt ſay, that he would ſend the Comforter, that ſhould reprove the World of ſin, and we never read of any other Spirit that did reprove ſin, but the Spirit of Truth, which *A. S.* (blaſphemouſly) calls a deluding Spirit; neither did I ever read, that a deluding Spirit was the Comforter, which that Spirit that reproves for ſin is, as Chriſt ſaid. And again, is it not clear that *A. S.* puts Light for darkneſs, in calling that a deluding Spirit, which reproves ſin; for the Apoſtle ſaid, that whatſoever things are reproved, are made manifeſt by the Light, for whatſoever makes manifeſt is Light, *Eph.* 5. 13. and the deluding ſpirit is darkneſs it ſelf; ſo that hereby it manifeſtly appears, that *A. S.* cannot diſcern betwixt Light and darkneſs, ſo is a miſerable Blind-Guide indeed. And though the Spirit of Truth did rebuke *Judas* for his treachery, doth it therefore follow that it was the ſame that led him to hang himſelf; no, this is great Ignorance in *A. S.* to affirm; for he might as well have ſaid, That the ſame Spirit that led him to betray his Maſter, did afterwards rebuke him for it; but then his Ignorance would have ſomewhat more plainly appeared: But it was indeed the ſame ſpirit which led *Judas* into that preſumptuous act, as to betray his Maſter, that afterwards led him to deſperation, and to hang himſelf; and that Spirit which let him ſee his wickedneſs which he had done, and rebuked him for it, was Light; *For whatſoever makes manifeſt is Light*, Eph. 5. 13.

Eleventhly, then laſtly he ſaith, *Thus far have we digreſſed for the Converſion of* Quakers, &c

Anſw. To which I ſay, that if he hath no better way to convert *Quakers*, nor no better Arguments to produce in order to their Converſion, then what he hath made uſe of

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in his pretended reconsiler of Religions, he were better be silent and save his Labour, for I cannot believe that a thousand such Books will ever convert (or rather divert) one *Quaker*, nay, nor convince them neither, except it be of his own gross Ignorance or wilful wickedness, of which there is enough appears, as before manifested.

Thus having briefly answered the most remarkable Arguments produced by *A. S.* to prove the Church of *Rome*, the true Church, and also the several particulars, by which he endeavoured to render the people called *Quakers*, as a people led by a deluding Spirit: I find the rest of his Book consists of divers Arguments, in which he controverts with Sectaries, and their Bibles, and Ministers, *&c.* whose cause (as aforesaid) I am not ingaged in, therefore it doth not concern me to answer his Charges against them, but shall leave them to answer for themselves.

Although there are indeed many things contained in the remaining part of his Book, from which I might lay open much of the deceit and Ignorance of *A. S.* and the Abominations of the Church of *Rome*; But the generality of people being already so fully satisfied concerning her: and the confusion and ignorance of *A. S.* also being herein so fully manifested already; I look upon it as superfluous at present to inlarge on this account; and indeed if never a word had been said, the very fruits brought forth by the Church of *Rome* in the view of all Nations, are enough to forewarn them of adhering to her, for can a man touch Pitch and not be defiled.

A hint towards the discovery of the true Church.

But for all that hath been said, It may be some will say, that grand Question propounded by *A. S.* in the second Chapter of his Book, Remains yet unanswered; (*viz.*) *Which is the true Church*, &c.

First,

First, to which I answer; that is the true Church, (and no other) whose fruits make manifest that they are govern'd by the invisible head Christ, and that continue in the Doctrine of Christ and his Apostles, and that are found in the same order, or discipline in their Assemblies, that the true Church was in the primitive times; and that have the same way of ordaining Ministers, that the true Church had; and that lives soberly, righteously, and godly, in this present World, as the true Church did; But the people called *Quakers* are such as hereafter I shall prove; Therefore the people called *Quakers* are the true Church.

Secondly, It is manifest by the fruits of the people call'd *Quakers*, that they are governed by the invisible Head Christ; for Christ commands his Followers, not to swear at all, which command the aforesaid people observe and keep, as this Nation of *England* full well knows.

Again, Christ came not to destroy mens lives, but to save them; and commanded his Followers to love their Enemies; And it is manifest that the people called *Quakers* have the mind of Christ because they seek not the destruction of any, but the preservation and good of all, and that they love even their Enemies, who hate, and persecute them; because they are ready to assist, or be helpfull to them upon all occasions, or opportunities, in any thing that may tend to their present and future well-being; therefore, they are governed by the invisible Head Christ: Again, Christ commanded saying, *whatsoever ye would that men should do unto you, even so do ye unto them*, Mat. 7. 12. which command the aforesaid people observe and keep, as thousands can bear witness for them; Therefore they are governed by the invisible Head Christ, and are the True Church.

Thirdly, Again the people called *Quakers* continue in the Doctrine of Christ and his Apostles; for Christ preacht,

the Doctrine of Perfection, saying, *Be ye perfect, as your heavenly Father is perfect*, Math. 5. 48. And the Apostle preacht the same Doctrine: *Heb.* 6. 1. and Laboured to present every man perfect in Christ, *Col.* 1. 28. having received gifts for that very work, *Ephes.* 4. 11. 12. And the people called *Quakers* do preach the same Doctrine of Perfection, and Labour in the Power and Spirit of the Lord, to present people perfect in Christ, as the Apostles did, as thousands can bear Testimony, by which it sufficiently appears, that they continue in the Doctrine of Christ, and his Apostles; and therefore they are the true Church.

But this Christian Doctrine is opposed by all the Antichristian Ministers thoughout the whole *Christendom*, or by all *Babylons* Merchants in every part of her Teritories, who ignorantly produce many *good words* to oppose this *Doctrine*.

1. As First, they urge *Solomons* words (*viz*) *There is not a just man upon the Earth that doth good, and sinneth not*; Therefore say they, people cannot be perfect; But alas, they do not discern the signs of the times, neither do they consider the time and season when these words were spoken; for at that time all were gone out of the Way, and there was none that did good, *Psa.* 14. 3. and they had forsaken the Lord, and knew not so much of him, as the Oxe did of his Owner, *Isa.* 1. 3. and were in the transgression of Gods Covenant which he made with their Fathers, *Jer.* 31. 32. so that although there were none without sin at that time; yet it doth not follow the people can never be free from sin, no more then their being then ignorant of God, doth argue, that people should never come to the knowledge of him; the contrary of both which may be easily proved by plain Scripture; for at that time when *Israel* were strangers unto God, and were all gone out of the way, and none amongst them did good, &c. even then did God promise that the day should come in

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which he would make a new Covenant with the house of *Judah*, and with the house of *Israel*, (who were in the transgression, of the first Covenant *Jer.* 31. 31.) and that he would finish transgression, and make an end of sin, *Dan.* 24. who had hid his face from them (and by which they were made Strangers to him, *Isa.* 59. 2.) and that he would remember their Iniquities no more, and that they *should all know him from the least, to the greatest*, *Jer.* 31. 34. by which it is evident, that (although in the Prophets days, they were all in transgression, and had not the Knowledge of God) the purpose of God was to bring them into a better state, which the true *Church* in the Apostles dayes were Witnesses of, (for the Apostles said, *Heb.* 11. 40. God having provided some better thing for us, that they without us could not be made perfect,) and although some of them had been Idolators, and had lived in the pollutions of the World, yet they were washed and clensed, yea, and justified in the Name of the Lord Jesus, and by the Spirit of our God, 1 *Cor.* 6. 10, 11. and so though they were sometimes ignorant of God, yet God caused the Light to shine out of darkness in their hearts, to give them the Light of the Knowledge of Gods Glory in the face of Christ, who dwelt in them, 2 *Cor.* 4. 6. *Gal.* 2. 20. so that both sin and ignorance, was done away in them though the power and coming of the Lord Jesus, and so they did not always remain in their sin, but were freed from them, as the Apostle testified, *Rom.* 18. & 1. 2.

Secondly, But then Antichrist's Mimisters saith, That if they were free from sin, why did the Apostle say; That if we say we have no sin, we deceive our selves and the Truth is not in us; 1 *John.* 1. 8.

I Answer he did not say so because people could not be made free from sin, but he said so that they might not sin, 1 *John.* 2. 1. and consider who they were that he then

wrote to; for he sometimes wrote to Children, and sometimes to Young-men, and sometimes to Fathers in the truth, 1 *Joh.* 2. 13. But when he spake those words (*viz.*) *If we say we have no sin*, &c. he then spake to Children; for said he, *my little Children, these things I write unto you, that you sin not*, 1 *John* 2. 1. Now if they had been already perfect, or fully fully freed from sin, then had they attained to the mans state, which the Apostle laboured to bring them to, *Col.* 1. 28. But they having not attained to that state, he would not have them to deceive themselves, (nor to think more highly of themselves then they ought to think, *Rom.* 12. 3.) which Children in understanding are subject to do, but with these little Children the Apostle *Travelled in birth, that Christ might be formed in them*, *Gal.* 4. 19. (who is *the one offering that perfects for ever, all them that are sanctified*, *Heb.* 10. 14.) and he laboured to build them up in the holy Faith which gives Victory through Christ, that so they might be borne up to a mans state, for said He, he that is born of God doth not sin, John 3. 9.

Thirdly, But then, it may be some will object, that the Apostle spake not only of Children, but of himself also, saying, If we say, &c.

To which I Answer, that although the Apostle numbred himself with them, yet that doth not argue, that he was in their state, or that he was not set free from sin, no more then *James* his numbring himself amongst the scattered Jews, (saying, *with the same mouth curse we men &c.* Jam. 1. 9) doth argue that he was one of them that did curse men, for its evident that the Apostle became as weak, to them that were weak, and to the strong, as strong, and to them that were under the Law, as under the Law, and to them that were without the Law, as without the Law, though not without Law to God, and *became all things unto all, that he*

thereby

thereby might gain some; 1 *Cor.* 9. 20, 21, 22. so although he did condescend to them that were weak, as Children or Babes in Christ, as to number himself amongst them, for the gaining of them to a farther state, yet that doth not at all argue, that he was, as they were, for the Apostle *Paul* himself said, *that he was set free from the Law of sin and death*, Rom. 8. 2. all which being rightly weighed, it manifestly appears, that perfection or freedom from sin, is attainable according to the Doctrine of Christ and his Apostles, which by the people called *Quakers* is preached and continued in, as before asserted, therefore they are the true Church.

4. Again, The Order and Discipline of the true Church in the Apostles time, was, That the Prophets might speak two or three, and the rest might judge; and if any thing was revealed to another that sate by, he might speak, and the first was to hold his peace, 1 *Cor.* 14. 29, 30. and the same order the people called *Quakers* have in their Assemblies, as is known to thousands, by which it appears that they are the true Church.

5. Again, The Ministers of Christ in the true Church in the primitive times (who turned people from darkness to light, and from Satans power, to the Power of God, *Gal.* 1. 1.) were Ordained and made Ministers, not of man, nor by man, nor of the letter, but of the Spirit, by the revelation of Jesus Christ, 2 *Cor.* 3. 6. and so are the Ministers amongst the people called *Quakers*, made Ministers of the Spirit, by the revelation of Jesus Christ, as the effects of their ministry doth testifie; for many are turned from darkness to light, and from iniquity to righteousness, and the spirits in Prison is by them ministred unto, and the dead are raised unto life, and the Captives are set at Liberty, as thousands can and must bear witness; Therefore the people called *Quakers* are the true Church.

Sixthly

Sixthly, The true Church in the primitive times, was taught by the Grace of God, *that denying ungodliness, and worldly lusts, they should live soberly and righteously, and godly in this present World*, Tit. 2. 11, 12. and the people called *Quakers*, being taught by the same spirit of Grace, do deny ungodliness, and wordly lusts (as many in this Nation well knows) and doth live soberly, righteously, and godly in this present world, as thousands can testifie; Therefore the people called *Quakers* are the true Church.

Thus I might produce many more Arguments to prove the aforesaid people to be the Church of true Christians, but much of this kind hath been by several of them already written; wherefore, I shall not inlarge at present; but for any that shall desire any farther satisfaction, let them come to the Assemblies of the aforesaid people, and hear their Doctrines, and behold their Discipline, &c. and, as the Apostle said, *Try all things, and hold fast that which is good*, 1 Thess. 5. 21.

These

These following Lines are sent to all Sectaries (in *Christendom*, who have been killing and destroying one another about Faith and Worship) but especially to the Church of ROME.

O Babylon *the Great, who long hast reign'd a Painted Whore:*
And hast Bewitch't the Nations with thy Inchanting Power.
Into Remembrance thou art come of God the Mighty Lord,
Who'll do to thee as thou hast done: the Saints with one accord
Have bent their Bowes against thee; strong and mighty men they are:
They will not spare nor pitty thee, in this day o'th Lambs War;
For it's the day of veng'ance great, of our Almighty God,
He'll do to thee as thou hast done, thou can't escape his Rod.
The holy Prophets in their day, foretold these things of thee,
Which to our consolation, we hope to live and see;
For Jeremiah *he foresaw, thy desolation great,*
And said an Army great should come, that should give thee defeat;
Out of the North the Prophet said, they should come against thee,
(Jer. 50. 9.
(Even as it now is come to pass) before whom thou must flee.
The seven heads, or mountains great, on which thou long hast sate,
Must now be turned upside down, and made to reele and quake;
For now the Lion he doth roar, and utter forth his voice,
At which the mountains great must move, and fly away at's noise,
(Isa. 42. 14, 15.

Yea,

Yea, vacant, waſte, and deſolate, thoſe mountains muſt be laid.
And be no more inhabited, for ſo it hath been ſaid;
Thy Merchants many have enricht themſelves, and made them great.
And Rul'd with Force and Cruelty, False-prophet like indeed.
Wherefore Lament and Howl they muſt, and mourn both great and ſmall,
And cry, alas, alas, for now is come thy ſudden fall:
For th' day is dawn'd which John foreſaw (and Propheſy'd of thee)
In which he ſaid, and teſtify'd, thy total fall ſhould be.
Though thou haſt ſitten in thy pride, like as a ſtately Queen,
And ſaid within thy heart and mind, Thine end ſhould not be ſeen;
Though thou haſt drunk the blood of Saints, and glorify'd thy ſelf,
And ſaid, Thou ſhouldſt no ſorrow ſee, nor ever looſe thy Wealth,
Yet woe and ſorrow, great and ſore, will ſwiftly thee ſurpriſe,
And all thy expectations, will fail before thine eyes.
When Death and Famine comes on thee, with mourning great and ſore,
This will predict thine end to thee, who never ſhalt riſe more;
And truly thy diviſions great, predicts thy ſudden fall,
The more, becauſe thou haſt refus'd to hear the heavenly call;
For in thy Streets the voice hath cry'd, Repent and fear the Lord,
And turn from your Idolatries, ſerve God with one accord;
But like the Adder thou haſt been, that's deaf and will not hear,
The Charmer, who hath charmed long, ſo thou haſt ſtop't thine ear:
Why doſt not minde the Words of Chriſt, who ſpake and ſaid himſelf,
The Kingdom cannot ſtand that is divided 'gainſt it ſelf?
And is not thy diviſions great, Oh Babylon thou Whore!
Which doth foretel thy total end, and thou ſhalt be no more.

The

The cauſe which doth provoke the Lord, to pour his Judgements great
On thee, is thy deceit and Pride, and Murders which are great,
And alſo thy Idolatries, and Whoredoms which are many,
This doth provoke the Lord to Wrath, and's anger will not tarry:
Wherefore look for it, and expect that it will ſurely come,
For God hath ſaid it, and it muſt accordingly be done.

Written in *Bridewel*, near *Lancſton* in *Cornwall*, the 11*th* Moneth. 1664. J. C.

Here follows the Papiſts 14th Chapter concerning the Proteſtants, or Sectarian Miniſters, publiſhed for them to Anſwer.

That the Proteſtant, or Sectarian Miniſter or Preachers, are not True Preachers, or ſent by God.

1. ALl that have no true Miſſion, are not true Preachers, *How ſhall they Preach unleſs they are ſent?* Rom. 10. 15. But Proteſtant, or Sectarian Miniſters and Preachers have no true Miſſion: For all their Miſſion, from the beginning of their Reformation, was either the Inſpiration of a Spirit they knew not what, or the Commiſſion of a Child, *Edward* the Sixth, whom they called Supreme Head of the Church, and from whoſe Kingly power, all Juriſdiction, as well Eccleſiaſtical as Secular, they affirm did flow. See *Fox tom.* 2. *Anno*, 1546. in *Edw.* the 6th, or the Letters Patents of a Woman, Queen *Eliz.* to whom alſo they were pleaſed to attribute the like Superiority and Power. See. *Stat. Anno primo Eliz. Cap.* 1. or the Iliſit and invallid

Ordination or Miſſion of or by one *Story*, an Apoſtate Monk, who Ordained their firſt Biſhops at the Nags-Head in *Cheapſide*, in Queen *Elizabeth's* time: See *Chriſtophorus de Sacro Boſco*, or at length the Approbation of Tryers, Inſtituted by his late Highneſs (forſooth) and Confirmed by Act of Parliament (if they have any better let them prove it, in the mean time let them know, we value not a ſtraw *Maſon's* Old New Records produced in the year 1613. which was the matter of fifty years after the thing now mention'd was Sacrilegiouſly and invalidly done, and moſt diſgracefully and ſhamefully cryed down) But thoſe could not give them any ſpiritual Authority, Power, or Right to Preach, for according to that received Maxime of the Law, No man can give more right, then he himſelf hath, *Cook. Lib. 4.* Therefore, *&c.*

2. Moreover, a Biſhop is to be ordained by two or three Biſhops, *Conſil. Apoſtil. Can.* 1. And a Prieſt, and likewiſe a Deacon, and the reſt of the Clergy, by a Biſhop, *ibidem Can.* 2. *Con. Triden. Seſs.* 23. *Can.* 7. But this Apoſtolical and needful manner of Ordination, or Miſſion, they never yet had; for they rejected it quite, and brought in an Heretical faſhion in its ſtead, in *Edward* the Sixth's time; neither if they were willing, could they have, for, as I ſaid before, their Biſhops from the beginning of their Reformation, had no other Ordination, Conſecration, or Miſſion, then the Commiſſion of the King or Queen; not yet that, but during the King or Queens pleaſure: For the ſacrilegious, Illicit, or Invalid Ordination of or by *Story* (which was the firſt pretended holy Miſſion of Proteſtants in *England*, and from whence they hitherto derive their Orders) it was not worth a Straw, witneſs the aforementioned Canons of the Apoſtolick Council, &c. and conſequently, their pretended holy Orders thence derived, are not worth a Pins-head; no more is the Approbation of Tryers. Therefore they are not

true

true Preachers. What are they then, forsooth? Intruders, Thieves and Robbers, Hypocrites, Ravenous Wolves, and Murtherers, Sons of Belial, False Prophets, and Priests of *Baal*. Which is their Heresie? Rebellion, and Stubbornness against the Church, for Rebellion (as they themselves, even in their newest Bible confess) is as the sin of Witchcraft, and Stubbornness, is as Iniquity and Idolatry, 1 *Samuel* (as they call it) the 15. and 23.

3. Now if the Protestant or Sectarian Preachers and Teachers be such, what must the Protestants and Sectarians themselves be? If the Light that is in them be darkness, how great shall the darkness its self be? If the Blind lead the Blind, shall they not both fall into the Ditch? Sure enough they shall, even into the Ditch of everlasting Burning, Brimstone and Fire, where shall be Howling, and Crying, and Weeping, and Lamenting, and gnashing of Teeth forever, unless they be converted and do Penance, and live in the Church, in which must alwayes be true Preachers and Teachers, for the Consummation of Saints, to the *work of the Ministry, and edification of the Body of Christ*, Ephes. 4. ver. 5, and 11. But in the Protestant, or Sectarian Church, are not such, as now proved, therefore the Protestant Sectarian Church is not the true Church of true Believers: *How shall they believe in him whom* (not *of whom*, as their Bible saith of purpose to excuse themselves. See above) *they have not heard, or how shall they hear without a Preacher, or how shall they Preach, unless they are sent?*

4. Note this well, gentle Reader, and consider seriously with your self, how deplorable a thing it is to see such Hypocritical Intruders to stand in a Pulpit or Tub, with such a brazenfac'd Book, as is their unjust, corrupt, and perverse Bible in their hand, lulling the Poor Ignorant people to the sleep of death, with these words, *Thus saith the Lord*, when

the Lord saith no such thing. Are not these they of whom the Lord himself saith, *Jer.* 14. 14. They prophesie falsly in my Name, I sent them nor, and I did not bid them, neither did I speak unto them; *a lying vision, and divination, and fraudulence, and sedition of their own hearts they prophesie unto you.* See more *Dent.* 13. 5. *Item* 18. 20. &c. And when they have done with their, *Thus saith the Lord,* and can say no more, then they rowse up their slumbering spirits by singing unto them one of *Tho. Sternholds, Jack Hopkins,* or *Rob. Wisdoms* Psalms; suppose, *From Turk and Pope,* &c. which Sacrilegious Psalm, or Diabolical Song, passeth with these Deluders, and their deluded Auditors and Chorists, for holy Scripture, and the Word of God, as well as *Dixit Dominus, Domino meo,* &c. Oh times, Oh manner, Oh God amend them, *Amen.* See *Erastus senior* and *jun.* who copiously prove this Subject.

A. S.

The

The Last Testimony OF That Faithful Servant of the Lord, and Minister of Jesus Christ, RICHARD FARNSWORTH.

Whereunto is prefixed a brief Testimony concerning his *Life, Death*, and *Travels, &c.*

To which is added a few words of Exhortation unto those that believe in the Light of the Lamb.

Published for the Consolation of the Houshold of Faith; and for the stopping of that Mouth which is open'd in Blasphemy against God, his Tabernacle, and them that dwell in Heaven.

FOrasmuch as it hath pleased God Almighty (after the long Night of woful gross Darkness, Apostacy and Ignorance, which hath been over the Nations, amongst those who have had a Profession of Christianity) again to make known and manifest, the true, new, and living way which leads unto Life Eternal, even by and through the Revelation and Operation of his Eternal Power, and Word of Life, in the hearts of a Remnant, whom

whom (in this our day) he firſt reached unto and viſited, and raiſed up to be Witneſſes thereof; that by them it might be born Teſtimony unto, amongſt thoſe who were ſtrangers to it, and that thirſted after it, that ſo thereby they alſo might receive the manifeſtation and knowledge thereof, for want of which many periſh, and are ſtrangers to the way of Life; having only (at beſt) a Form of godlyneſs without the Power: In which dead Forms, or outſide empty Profeſſions, ſome are at eaſe and reſt, as though they were in the true Heaven that ſhould never paſs away, and ſome are at reſt and at eaſe without any profeſſion, living in all uncleanneſs, unrighteouſneſs, and abomination; and ſome cannot find reſt in either. The faithful and true Witneſs of God being awakened in their Hearts and Conſciences, which takes the falſe peace from them, and lets them ſee the emptineſs of all outſide profeſſions, which are without Life and Power, and alſo the Abominations, and vanities of the World, and makes ſin exceeding ſinful to them: And by this true and faithful Witneſs are deſires, and breathings, and pantings begotten in their hearts after the Knowledge of God and Chriſt, after fellowſhip and acquaintance with the Father and the Son; which deſire cannot be ſatisfied without the Knowledge and enjoyment of the Preſence of the Lord, and of the Light of his Countenance. And for this cauſe many run to and fro, and wander like Sheep gone aſtray from the true Shepherds Fold, and are wearying themſelves upon the barren Mountains, in vain looking thereunto for Salvation, and ſeeking the Living amongſt the Dead, and ſo ſpend their labour for that which doth not ſatisfie. And in theſe ſeveral ſtates and conditions aforeſaid, the whole Chriſtian World lieth, who are not turned to the Light and Spirit of Jeſus in themſelves, and true reſt and ſalvation

cannot

cannot be found by them, until they return to the Light and Power of the Spirit of God in their own hearts, which is that whereby a diſlike of ſin is begotten in them, and alſo deſires after Life and Salvation; and Freedom from ſin is thereby begotten; and that is it alone which can anſwer every deſire, which is begotten by its ſelf. Well,

But when it pleaſed the Lord to reveal the Son of his Love, and to make known his eternal Power (in theſe latter dayes) for the rending of the Vail of Darkneſs that had long been over the heart, by which he cauſed the Light to ſhine out of Darkneſs, which gives the Knowledge of his own Glory; he did not then give the knowledge and manifeſtation thereof unto all People, but he choſe certain Witneſſes, whom he raiſed up to declare of the manifeſtation of this Power, and to preach the Word of Life nigh, in the Heart and in Mouth; and he furniſhed them with Armour of Righteouſneſs, and with all ſpiritual Weapons; which were mighty through him, to break down the ſtrong holds of Iniquity, and the ſpiritual wickedneſſes that were in the high places; and impowred them as Inſtruments in his hand to turn many from Darkneſs to the Light, that the Salvation of God they might come to ſee; and the Work of God greatly proſpered in their hands; and multitudes were brought to the acknowledgment of the Truth, to the ſaving of their Souls: and though they met with great oppoſition, and perſecutions, by the Emiſſaries of Sathan, even in all Quarters where they came; yet that was not prevalent to hinder the proſperity of that Work whereunto they were called of God; but it ſtill proſpered, and doth ſtill proſper, to the ſpreading of the unchangeable Truth abroad, even as is ſeen at this day.

And

And of this number whom God Almighty at the firſt raiſed up by his Power for this Work aforeſaid, the late deceaſed *Richard Farnſworth* was one, concerning whom the chief occaſion of this my preſent writing is; that ſo a Teſtimony concerning him, and of what the Lord did by, and through him, may remain upon Record for Generations to come; and that this preſent Generation of the Juſt, may ſee and hear his laſt Teſtimony, which proceeded from his own mouth a little before his departure out of the body, and I doubt not, but thereby the Conſolation and ſpiritual Comfort of the Houſhold of Faith will be added unto.

And, for theſe Cauſes, I could not well reſt ſatisfied in my ſpirit without taking in hand to publiſh theſe things; though I well know that there are many living Witneſſes that knew the Life, Labours, and Travels of the ſaid *R. F.* who are the Seal of his Miniſtry: And alſo the many Writings of his own, which remain upon Record, will ſpeak forth to thoſe, who are of a true ſpiritual underſtanding, what he was; yet notwithſtanding all theſe things were in my mind, and divers other Conſiderations, which occaſioned me to defer the publication hereof ſo long as till now; yet being I could not be ſo clear in my duty towards God and my Brother, in neglecting to give forth this my Teſtimony concerning him, and in ſuffering ſo precious a Teſtimony, as his laſt was, wholly to be put in oblivion, I have with freeneſs and cheerfulneſs of heart undertaken it.

And when it pleaſed God to manifeſt his Eternal Power in the heart of the aforeſaid *R. F.* it is well known unto many how effectually it wrought in him; inſomuch, that although he was (before) a man of great abilities, and parts, and knowledge, accounted of among men, even excelling many of his equals; yet he was content and willing

willing, in obedience to the Power of God, to become a Fool to the World, and to be ſtript and emptied of his own wiſdom and knowledge, (which ſtood in the ſtate faln from God and his Power) and to ſuffer the loſs of all worldly reputation and favour, and the pleaſures and delights thereof, that he might win Chriſt Jeſus, and be found his Servant, clothed with the Righteouſneſs of Faith, preferring the ſimplicity that is in Chriſt, beyond all worldly wiſdom and honour whatſoever; and his Sufferings for the ſake of Chriſt, beyond all worldly reputation; and ſo great was the change that was wrought it him, that he became a wonder amongſt many, and the Word of God and his Power was great and mighty in him, and through him; in which he was ſent forth by the Lord (who had manifeſted himſelf unto him) to preach the Everlaſting Goſpel to the Poor, and to declare of that great Power of God, of which he was made a Witneſs, and of the Effects of its operation; aud ſo powerfull was his Meſſage and Teſtimony, that many were begotten into a firm belief thereof, and believing the Report, were turned from Darkneſs to the Light of Jeſus, with which they were enlightned, and from Sathans power unto the Power of God, which wrought mightily in their hearts, to the changing of their minds and affections from things that are below, towards things that are above all that is fading and corruptible, and to the bringing of Life and Immortality to light in them; And although they were attended with many foul temptations, becauſe of their obedience to the Truth and Light of the Spirit of Grace, and brought in many diſtreſſes in their paſſage from Death unto Life, yet was he ſo experienced in the Depths and Subtilties of Sathan, and alſo in the Dealings and Goodneſs of God in ſuch conditions and eſtates, that he had obtained the

tongue of the Learned, and could (as oft times he did) ſpeak words in Seaſon, to the ſtrengthning of the weak, and refreſhing of the weary; and to the reviving of that which was near ready to faint: So that he was in the Lords Hand, even as a Father to the fatherleſs, and as eyes to the Blind, and feet to the lame; and the eye that truly ſaw him, bleſſed hm; and the ear that heard him, gave witneſs unto him: for through the Power of God which enabled him, he delivered the Poor and the needy, and built up many (that believed) in their moſt precious Faith, and confirmed them therein: And went about from place to place, through the Land of his Nativity, turning many from Darkneſs to Light, and confirming the Churches, and doing good: And his Service was very great for the Lord in his day; for he was ſo furniſhed with Heavenly Wiſdom and Underſtanding through the Grace of God; and alſo ſo ſeaſoned thereby, that his Patience, Meekneſs, and Humility exceeded many: And although God had ſo endued him with Heavenly Vertues and Abilities exceeding many, yet was he not pufft up therewith, neither ſought to exerciſe Lordſhip over thoſe that were weaker and younger then himſelf, but gave place unto any that had the leaſt Gift of God to exerciſe; ſo that through the Spirit of Meekneſs and Humility, with which he was adorned, he was exceeding lovely and beautiful, and the hearts and ſouls of many were affected therewith, who in ſimplicity thirſted after Righteouſneſs, and ſuch waited for him, as for the Rain, upon whom his Doctrine ſo dropped: Yet nevertheleſs he was terrible to the Worker of Iniquity, and the Sword of his Mouth was very ſharp, for the Word of God was therein; and when he had to do with any who oppoſed the Truth and Way of Life and Salvation, which we profeſs and walk in (as oft-

times

times he had) his Weapon was very ſharp to them, and they were not able to reſiſt the Wiſdom of the Spirit by which he ſpoke; for thereby he confounded their wiſdom, and broke their Weapons in pieces; ſo that they were oft ready to Blaſpheme God, becauſe of the plague that it was to them; and a Conqueror he was over the Beaſt and falſe Prophet, againſt whom he made War in Righteouſneſs, in and though the Power of the Lamb, in whoſe Spirit he finiſhed his Teſtimony and Courſe in the Faith.

And as the Enemies of the Truth of God were many, and in divers ſhapes, that this valiant Souldier of the Lamb had to encounter withal, ſo he was alwayes furniſhed with Armor and Weapons, fit for the Work and Service in which he was exerciſed, by which he was enabled to encounter with, and Conquer all: But at laſt, that his Armor and Weapons might be proved to be ſufficient to encounter with the Enemy of Truth, in all kind of Appearances and Transformations, it was his lot with me, and divers others of the Servants of the Lord, to be engaged againſt the Enemy of Truth, who had transformed himſelf into the likeneſs of an Angel of Light, and under a ſeeming pretence of appearing on the behalf of God and his Cauſe, &c. and againſt Formality and Traditions, begun ſtrongly to oppoſe the Truth of God, and the Miniſtry thereof in and through his Servants and Meſſengers (who have approved themſelves as the Miniſters of God, and as his Embaſſadors) and to cry againſt our Aſſemblies and manner of Worſhip, and our Exerciſe therein, (as only Formal;) in which we have always found the glorious Preſence, Power and Majeſty of the Lord amongſt us, refreſhing, comforting and ſtrengthening of us, even according as our Hearts & Souls, can or could deſire; ſo that we were engaged to juſtifie the Lord, in oppoſition to that gainſaying ſpirit of deluſion, by which many

were beguiled & led away after Satan, to their hurt: And in our Testimony for the Lord, and against that self-separating gainsaying Spirit, the Power of the Lord did greatly accompany and assist us, and was as greatly with us, as in any service that he had called us unto; *The sincere and upright in heart (who have kept their first Love, and their first Faith) are Witnesses of it*; and how in Love we laboured for the restoration of those who were beguiled through the craft of the Enemy; and for the preservation of those who hitherto have escaped his Snare, that is well known to many witnesses. But if none were sensible of it, the Lord he knows, and is Witness, that in sincerity of heart (in the Name of the Lord) towards God and his People we were exercised; and in our Labour and Travel for them, the Blessings of the Lord and his Peace, and the comfort of his Spirit, did possess and fill our hearts beyond the understanding of the World, although many, towards whom we were so in love exercised, could not believe, but some withstood our Testimony, and kicked against it in their hearts, and resisted the Counsel of God against themselves, to the grief and sorrow of our hearts.

Therefore it pleased the Lord, in Love, Mercy and good Will to his Servant, my *dear Brother R. F.* that his Travels, Burdens, and grievous Sufferings might be put to an end, and that our testimony for the Lord might be sealed with the Life of his Servant against that Antichristian intruding Spirit of Opposition, which laboured to intrude its self into the Church, to sit as Ruler and Judge there, I say, for these causes, *and for none contrary hereunto*, it pleased God to visit my *dear Brother R. F.* and to take him out of the Body; at which, I perceive, some who are ignorant of what the Lord intended thereby have rejoyced: But let such know, that they have made a wrong applica-

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tion of the dealing of the Lord therein; by which they have hardned themſelves, inſtead of being humbled through that which was ordered of God for their humiliation and good; and if poſſible that ſuch may yet ſee, and turn to the flock of the Companions of Chriſt: And alſo that the flocks who are (and have remained) in the true Fold may be refreſhed thereby, I ſhall here inſert the *Laſt Teſtimony* of the aforeſaid *R. F.* which was given by him, a very ſhort ſpace before his departure out of the Body, in the preſence of ſeveral good Friends at which time in the Name, Strength, and Power of God, he was moved to ſit up in his Bed, and ſpake (concerning the Love of God, and concerning our Teſtimony againſt the aforeſaid Antichriſtian, intruding, factious ſpirit) with as much ſtrength, Power and freeneſs of ſpirit, as at any time he had done in the time of his outward health. Whoſe words were as followeth.

Friends, God hath been mightily with me, and hath ſtood by me at this time, and his Power and preſence hath accompanied me all along, though ſome think that I am under a Cloud for ſomething; but God hath appeared for the owning of our Teſtimony, and hath broken in upon me as a flood, and I am filled with his Love, more than I am able to expreſs; and God is really appeared for us. If God himſelf had come down and ſpoken as a man, he could not have ſpoke more clearer to us then he hath done, by the many Teſtimonies from Heaven in his People concerning this thing. Therefore I beſeech you Friends, here of this City of London, *(whether I live or dye) be you faithful to your Teſtimony which God hath committed to you, and as it ariſeth in your hearts, be faithful to the Lord therein.*

After which he was ſilent for a little ſeaſon, and then his Mouth was again opened in the Name and Power of

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the Lord, even as before, and he ſpake very preciouſly unto Friends concerning the things before mentioned, teſtifying of the greatneſs of the Love and Power of God, of which he was made partaker, and which he then felt; and of the preciouſneſs of the Truth, which he had with us born witneſs of; and exhorted them to faithfulneſs and ſtedfaſtneſs therein, and to ſingleneſs, that nothing might be ſuffered to creep in of another nature to intermix therewith, ſaying, *No Linſy-woolſy Garment muſt be worn*, &c. with much more to that effect, which cannot be remembred. And having thus given his laſt Teſtimony, as a Seal unto all the former Teſtimonies which he had given for the Lord, and on his behalf, in about two or three Hours time after, being filled with the Peace and Love of God beyond declaring, (as himſelf ſignified) he departed this Life, even like a Lamb, and Slept with his Fathers and Brethren, and is entred into everlaſting reſt with the Lord.

And this may ſerve alſo as a ſufficient Teſtimony, to ſtop the Mouths of all who vaunt themſelves in his death, as though he had been taken away in Judgment and Diſpleaſure of the Lord, becauſe of his appearing on the behalf of God againſt that Antichriſtian ſpirit of oppoſition, which contends againſt our Meetings, and Preaching, and the manner of our exerciſe in the Worſhip of God, as Formal, &c. And let ſuch know, that if his being removed prove a Judgment unto any, it will be to them, who rejected the Mercies of God by him tendred to them, and have thereby hardned themſelves againſt the Lord and his Servants, and have made a wrong application of the dealings of the Lord with his Servant, even as thoſe who know not the purpoſe of God therein; and ſo have ſhewed themſelves not to be the Friends of God, as *Abraham* was, from whom

whom God did not hide the thing that he intended; but let ſuch yet repent, if a place can be found for them.

And ſo let all my dear friends every where, who believe in the Light of Jeſus, and who have taſted of the Love, Goodneſs, and Power of God, dwell in the ſence and feeling of his Love and Power, and let nothing divert or turn aſide the minds of any from perſevering in that pure holy way of Life, which they are called to walk in, and in which the daily renewings of the peace and good will of God is witneſſed; neither let any be ſlack or remiſs, in performing that ancient, godly, Chriſtian practice of Aſſembling your ſelves together in the Name and Fear of the Lord, foraſmuch as ye know the exceeding benefit and advantage that ye have received thereby, becauſe of the Lords Appearance amongſt us, who, acording to his Promiſe hath not failed us unto this day; but his Name and Power hath been great amongſt us, and ſtill is, opening the myſteries of his Kingdom, and revealing of the vertue of his Life in our Hearts and Souls, by his own Spirit, to our great refreſhment and comfort; ſo that we have not at any time been *ſent empty away*, who have in ſincerity *thirſted after him*, and in faithfulneſs *waited for his Appearance*; which is ſufficient to encourage all to perſevere in that godly practiſe of meeting together with all integrity, without wavering. And foraſmuch as our aſſembling together at this day, is the great thing that the Enemy of Truth ſtrikes at in all his Inſtruments of all kinds, in which he appears againſt us; it behoves all to ſtand and be faithful therein; that the Cauſe of God may not be betrayed by any, through their declining from that godly Practice and duty, that the Enemy may not be encouraged thereby to vaunt againſt the Remnant that are faithful, to oppoſe them therein alſo; but rather, through your faithfulneſs and ſtability, the enemy

may

may be discouraged in his Enterprises, and put to flight, that *you* may be Conquerors over him, and may tread Satan under foot, and may reign with the Lamb for ever.

And my Friends, consider the faithfulness of many of the Servants of the Lord, who loved not their lives unto death, who are gone before, who preached and made known the Truth and way of Life to *you*, how they laboured and travelled amongst *you*, in the Name and Strength of the Lord, to beget *you* unto God, and to build *you* up in the most pretious Faith; and how they exhorted *you* time after time to that godly practice, of Assembling together, and how they gave Example and President therein as well as Exhortation thereunto.

Nay, have not divers of them laid down their Lives (not counting them dear to them) for that very Practice of Assembling together? Yea, certainly they have so; some in Prisons, and some otherwise. Oh therefore my Friends, this Duty of Assembling together, ought not to be slighted; nay, hath not the present Liberty that we do enjoy, in our meeting together, cost the Lives of many? was it not with the blood of many (of them that bore the same Testimony which we bare) that this present Liberty hath been purchased? and ought not this Liberty then to be prized, and made a right Use of; I am jealous with a godly Jealousie, that all who are concerned, do not rightly weigh, ponder, and consider these things; but I desire all to consider it, and let not that Testimony fall (by the negligence of any) which hath been sealed with the Lives of so many of Gods Servants and Messengers, whose Knowledge and Understanding in the Way and Mysteries of God, was not inferiour unto any that are left behind,

and

and yet they chearfully offered up their All for that Teſtimonies ſake.

Therefore, my Friends, be diligent and faithful to the Lord, walking in his Covenant of Life, which will be a true Guide unto *you*, and an Inſtructor, and will keep *your* Deſires freſh towards the Lord, and *your* Love one towards another; ſo that *you* will be conſtrained to Come together, and to wait together upon the Lord, to receive refreſhment from his preſence, which *you* will ſee and feel in the middeſt of *you*, as *your* hearts are kept in his Fear; and enter not into converſation with Fleſh and Blood, nor into reaſonings which will ſay, *Thou needeſt not go to Meetings, becauſe thy Teacher is preſent in all places*, and ſo will draw thee into negligence of meeting with the Children of Light; for if thou give heed unto ſuch reaſonings, thou wilt ſoon find, thy Love will wax cold towards the People of God, and thou wilt loſe the ſence of the Teachings of the Lord, who is preſent in all places; for although he be in all places preſent, yet hath he ordained and appointed, that his People ſhould Aſſemble themſelves together to wait upon him, and to worſhip him, and hath given the promiſe of his Preſence unto ſuch that do ſo. But if any draw back from anſwering his requirings, *his Soul will have no pleaſure in them:* and ſuch will dye as to God, and will become as dry and withered Branches, and their Love will decay, and wax cold, and they will not have a ſight, nor a ſenſe of the Omnipreſence of the *Lord*, nor of his *Teachings*, though they may talk of it, as multitudes do at this day, who are altogether ſtrangers thereunto, further than by hear ſay.

And therefore once more I ſay unto *you* all, Be faithful to the Lord in *your* ſeveral meaſures and ſtations, where the *Lord* hath ſet *you*, and be diligent in that godly Practice

of Aſſembling your ſelves together, in which a Teſtimony for the Lord is born, which many have laid down their Lives for, and let none make their blood of no effect, by ſlighting Meetings, the preſent Liberty for which hath been purchaſed through the ſhedding their blood; but let all meet together, and being met, wait upon the Lord in faithfulneſs, that you may feel the Springs and Fountain of Life opened amongſt you, and in the midſt of you, that you may be refreſhed and ſtrengthened, and may grow, and be enabled to encounter with your Souls Enemy in all his appearances, and may put him to flight, and may tread Satan under foot, and reign as Kings on Earth, and as Conquerors, to the praiſe of his Name (who hath called you, that he may take delight to dwell amongſt you, and to do you good) who over all is worthy, God Bleſſed for evermore,

By a Companion of thoſe who hold the Word of God and Teſtimony of Jeſus Chriſt, and ſuffer for the ſame,

Joſiah Coale.

A SONG Of the Judgments & Mercies OF THE LORD:

Wherein the things, seen in Secret, are declared Openly.

Being, *A Brief Demonstration of the Secret Work of the Almighty in me his Servant:*

Given forth at the Movings *of the Spirit of the Lord,* and is to go abroad throughout the World,

With a *Hearty Salutation of Pure* and *Unfained Love,* flowing from the *Innocent Life,* (in a few words) *to all the Souldiers of the Lambs Army* thoughout the Nations, and also to the *Suffering Seed* every where.

With a few Words by way of Information unto such who may have desires in them to know *the Way to the Kingdom of Peace and Righteousness,* (*which we [illegible], and are Heirs of through Christ Jesus our Lord*) which to them the Visitation of God.

I will sing of the Judgments, and Mercies of the Lord; and declare his wondrous Works unto all people; that the Inhabitants of the Earth may hear, and fear, and reverence the Lord who is holy.

When

x John Audland - 1655.
Piety Promoted I. 56.

When I walked in the way of the Wicked, and knew not the Path of the Just; when I lived in Transgression against God, and knew not his holy Law to walk therein; then oft-times did fear surprise me, and terror seized upon my heart; for I saw that the way in which I walked, was *the way that led to destruction*; then as I considered the way of the World, I saw *they were all gone astray*, and though they had a Profession of God, yet acquaintance with him they had not, neither was he to be found in their Assemblies: Then my Soul languished after the Knowledge of him, and after the Knowledge of *the Way of Life*; yet still was I captivated with vanity, and the deceitfulness of sin stole away my heart: But the good Spirit of God still strived in me, to come out of the wayes of the World, whose Worships I had long seen to be but *as the offering of Swines-blood*; and in my heart I could not joyn with them, but had a testimony in me against their wayes; and that which they called *their Ordinances*, I saw *there was nothing of* God in it, for they *were but as a shadow, vanity and nothing*; but how to come into *the Way of Life*, to this I was still a stranger, *until the Lord in his Eternal* x *Power* sent *the Ministers of the Word of Life, who* were *anointed of the* Lord, and endued with Power from on high, *to preach the glad tydings of the Gospel to the captivated Seed*, and *to minister to the spirits that were in prison*, whose voice I rejoyced to hear, and whose *Testimony I gladly received*, For *they declared the Way of Life*, that it was *in the midst of the Path of Judgment*, and *the Witness of God in my heart did seal to the truth of their Testimony*: and this I saw *was the way that the Workers of Iniquity knew not*: For, *there is no judgment in their goings*: Then my soul cryed unto God *for the pourings forth of the Spirit of Judgment*, that I might *walk in the paths thereof*, and *that the filth thereby*

might

might be purged away: For I *saw that my heart was polluted,* and that there was *no Habitation for God; which caused me to mourn in desolation, and to wander in solitary places:* So as I *waited* in the Light of his Son, *which shined in my Heart and Conscience,* there he revealed his righteous Judgments, and the just rejoyced therein, yea he brought me into the valley thereof, and there did he plead with me, even by sword and by fire, &c. He poured the *Cup of his fury* upon me, and made me drink *of the dregs thereof,* yea *the Cup of trembling* he put into my hand, and gladly did I receive it, though it was in my belly bitter: he oft-times *sorely afflicted me,* and caused *deep sorrow to compass me about,* and *poured his indignation upon me*: Then said I, I will bear it with patience, because *I have sinned against thee:* Yet many times I was strongly assaulted *with the violent rage of the wicked one,* for *he shot his fiery darts at me, which often wounded my Soul: Then I cryed unto the Lord in* my *distress, and he comforted me with his precious promises,* which begat a secret hope in me, or *else I had fainted in the tribulation, when his vials of wrath were poured upon me, and the Enemy came in like a flood: then* was I ready to say in my heart, *I shall one day fall by the hand of mine Enemy;* yet I was still sustained by a secret hope; so that I cryed unto *the Lord, That he would never let his Judgments depart, until the Prince of this World was judged and cast out:* So he followed me with his righteous Judgments, *until I was near ready to faint:* Then I *cryed again,* saying, *If thou wilt indeed bring me through thy Judgments, and grant me thy Everlasting Peace; If thou wilt destroy the Enemy of my Soul, and give me rest from those that oppress me; Then will I Teach Sinners thy wayes, and Transgressors shall be converted unto thee:* yea, I made many promises unto him, *that my life I would give up unto his service,* and *that I would follow him whither-*

whitherſoever he would lead me: yet oft-times I enquired of the Lord, *why I ſhould be ſo afflicted more than others*; For I ſaid in my heart, *Never mans ſorrow was like my ſorrow:* Then he anſwered me, and ſaid, *How ſhouldſt thou declare my wondrous works, unleſs thou ſee, and know them*; So when I had born the indignation long, even the time of his good pleaſure, when I had been long toſſed with tempeſts, even as a ſhip upon the Sea, *and had long been as a Pelican in the Wilderneſs, and an Owl in the deſert,* yea, *as a ſilly Dove without a mate, then he remembred* Jacob *his ſervant,* and was pleaſed to ſpeak comfortably unto me, ſaying, Oh, thou toſſed with tempeſts, afflicted, and not comforted, Behold I will lay thy Stones with fair colours, and though for a moment *I have afflicted thee, yet with everlaſting loving-kindneſs have I viſited thee*; and with many ſweet and precious promiſes he compaſſed me about, which at this time is unutterable, *and he put the Cup of Conſolation into my hand, yea he cauſed it to overflow,* for which *my Soul did magnifie his Name, and gave praiſe unto him in the land of the living,* unto which, by the Arm of his Powers, I was brought through the long and terrible Wilderneſs; *for he had regard unto his own Seed, and brought it forth by an out-ſtretched Arm: for he plagued* Pharoah *with his* Judgments, *and deſtroyed the* Egyptians *in the* Red-Sea *of his wrath:* Wherefore I magnifie the God of Heaven (who is Light) and extol him above all Gods; for the Proud he is able to abaſe with his Judgments, and to exalt the Meek with his tender Mercies.

Thus have I drunk the bitter Cup of Gods fierce indignation, the Miniſtration of the Law, and of Condemnation, which in its time was glorious; the Juſt rejoyced therein, until the Prophets Miniſtery came, whereby the hope

hope came in of a Redeemer from all ſin, the Law, and Curſe thereof; (And of deliverance from the Judgment and the Wrath) which ſtayed me in the patience, to bear the indignation, under which I long had travelled through many tribulations, until *John's* Miniſtry I came to ſee, which was the greateſt of all the Prophets which had gone before, from the greateſt unto the ſmalleſt: For then the Way was made ſo ſtrait, the Path was made ſo plain, that the coming of God's Son I ſaw in his great Power to raign, whoſe Kingdom now is come with Power; the Lamb is ſet on's throne; the leaſt that in this Kingdom is, he greater is then *John*: So here the Myſtery of the work of Regeneration is; he that can read me herein, may know where my dwelling is.

So when he had thus exerciſed me with his Judgments, and filled my heart with his tender Mercies, and enlarged it with his Loving-kindneſs, ſo that the *Way of his Commandments* was delightful unto me, and my life was not dear unto me for his ſake; *then he ſpake unto me, ſaying*, Thou muſt be my Servant to bring again the diſperſed of *Iſrael*, &c. with much more, which I judge is not expedient here to be expreſſed; So to his ſervice I gave up my life truly, and whatſoever I had, I accounted not dear for his ſake; for he gave me the promiſe of his good preſence, that it ſhould never leave me, nor forſake me, but that he would accompany me therewith: And he is faithful, and keepeth Covenant, and performs his word unto his Servant; For he hath carried me through many Countries in which I was a Stranger, and from one Nation to another People he hath led me; and ſometimes through many People of divers and ſtrange Languages; and his good preſence never departed from me ſince I left the Land of my nativity; but he is a conſtant

ſtant Companion unto me, and his Almighty power is with me, through which *I* am able to do all things, and no thing is hard unto me; though bonds and travels attend me, yet the comfort of his Spirit is with me, and all places are alike unto me, both the roaring Sea, and the dry Land, becauſe of his Omnipreſence who created them all; And this is the Mighty God of *Abraham*, *Iſaac*, and *Jacob*, who is with me, who fills my heart daily with his Love, and cauſeth his Bleſſing and Living Vertue to abound, ſo that my Cup doth overflow, for which *I* Bleſs and Magnifie his Name, and Sound forth his Praiſes through the Horn of his own Anointed; And this is the God whom *David* ſerved, who is now with me, even he that made him wiſer then his Teachers, and gave him more underſtanding then the Ancients, and delivered him out of the Mouth of the Lion, and from the paw of the devouring Bear, *and gave the Life of the uncircumciſed* Philiſtine *into his hand*; even he it is that doth accompany me, and carry me through all my travels; who ſpake to *Moſes* out of the *Buſh when it was on Fire, and was not conſumed*, at whoſe *voice Moſes feared and trembled exceedingly*; and this is he of whom I make my Boaſt, who leads me whetherſoever he pleaſeth; And who ſhall withſtand him in his way, and not fall before him? for *the lofty City he bringeth it down, he layeth it low even with the duſt*; Wherefore howl ye Inhabitants thereof; For behold, your deſolation cometh ſwiftly, and none ſhall be able to hinder it; for the Deſtroyer of the Gentiles is on his way; and who is he that can withſtand him, or be able to deliver you out of the juſt hand of the Almighty? for he is greater and ſtronger then all, whoſe Controverſie is certainly great with you, and will aſſuredly plead with you in his jealouſie, and in his fierce indignation, and you ſhall not eſcape his hand;

for

for he will find *you* out, whatſoever covering *you* hide *your* ſelves under, and he will recompence every one according to their doings; for all things are naked and bare before him with whom we have to do; And his Kingdom of Righteouſneſs ſhall be exalted over all the Kingdoms of the Earth, and the Lord God Omnipotent ſhall raign, and the Powers of Darkneſs muſt bow before him that ſits upon the Throne, and *rides upon the* white Horſe *whoſe name is called* Faithful *and* true; *and in righteouſneſs he doth judge and make War: wherefore let the Armies that are in Heaven rejoyce, that follow him upon white Horſes*; for *your* Enemies ſhall be given into *your* hands for a prey, and by their ſpoil ſhall *you* be enriched: *He that hath an Ear to Hear, let him Hear what the Spirit ſaith*, which now ſpeaketh expreſly, and ſignifieth the things that muſt ſhortly come to paſs.

Wherefore put on valour and courage *you* heads of the *Army of the Lords Heavenly Hoſt*, who are in the front of the Battel, and art oft-times deeply engaged in War with the Beaſt and *falſe Prophet*, *(who muſt be taken alive, and caſt into the Lake:)* I ſay unto *you* my beloved Brethren, and Fellow-Souldiers (whoſe Weapons are not carnal but ſpiritual, and mighty through God) I am not inſenſible of *your* travels, combats, and oppoſitions, and hardſhips which daily *you* meet withal, but in my meaſure partake with *you*, and do truly travel in *your* ſtrength, (I ſpeak to the wiſe in heart) and I alſo partake with *you* of the everlaſting Conſolation which daily abounds, ſo that we need not faint in our minds, nor in our hearts, though our Enemies ſeem many in number, and great in ſtrength; for the Lord, *the mighty God of Jacob* is with us, even the *Mighty Jehovah* is on our ſide, (and this *you* fully know, and it is not becauſe *you*

know not these things, that I write thus unto *you*, but because *you* know it, and can seal this Testimony, and that *you* may be refreshed hereby;) and *he it is that fights all our Battels for us; and all Nations are but as a drop of a Bucket before him; and the hearts of Kings are in his hand, and he can turn them as the Rivers of Waters; who turns a Fruitfull Land into barrenness, for the wickedness of them that dwell therein.*

Oh my beloved Brethren, how doth my Soul love *you*, and cleave unto *you*! how oft are *you* in my Remembrance! and sweet, pleasant, and delightful is the Remembrance of *you* unto me; *your* Beauty ofttimes even ravisheth my Heart, and (at this time) even overcomes me; *your* Crown is glorious which I behold, and the might of the Power with which *you* are endued, and by which *you* are armed, who can declare! Oh, go on therefore *you* mighty men of War, *you* valiant Champions of the *Lord's Host lay waste the heritage of the wicked, that the heritage of the godly may flourish: Let the Nations feel the stroke of the Hand of the God of* David (who is with *you*) who smote the Philistine (that defied the Armies of the living God) that he dyed; Let the Enemies of Gods Truth *be smitten in the hinder parts, that they may fall and never rise again*; *For* Gog *and* Magog *have set themselves in Battel against the Lord*, and the Bryers and Thorns shall set themselves in array; but, Oh *how will he dash them to pieces like a Potters Vessel of Clay! and how will he burn them up, and consume them with the Fire of his Jealousie, and fierce Indignation, and Wrath! how will he consume it, and lay waste, until the Spoyler be utterly spoiled, and the Devourer laid waste! for the Cryes of the Oppressed and Distressed Suffering Seed is entered into the Ears of the Lord God of Sabboth, and he hath assuredly regard thereunto, and he hath awakened and made bare his Arm, that*

cut

cut Rahab, *and wounded the Dragon in the dayes of old; and he hath rouzed up himself as a man out of Sleep, and hath put on the Garments of Vengeance for clothing, and is clad with Zeal as with a Cloak: and fury to his Adversaries he will repay; and he will certainly plead the cause of his own Elect, who have no other helper in the Earth.*

Wherefore all you suffering Lambs of the True Shepherds Fold, be of good chear, and of good comfort, and suffer patiently whatsoever the Enemy shall be suffered or permitted to inflict upon *you* for the tryal of *your* faith; and eternally I say unto *you*, it will be *your* Crown for ever, and everlasting reward shall *you* receive from the hand of the Almighty; when *you* have been tried throughly, then shall *you* appear *in the Beauty of holiness, and your sorrow shall be turned into rejoycing*; and for *your* affliction *you* shall have the everlasting comfort of Gods good Spirit, which shall abide with *you* forever; and the wicked, and those that hate *you*, shall be clothed with shame and everlasting contempt, and confusion shall cover them, *for the Mouth of the Lord hath spoken it.*

Wherefore put on courage and strength *in the Name of the Lord*, and lift up *your* heads above all sufferings, *for these things last but for a moment, and will pass away*, and be forgotten, as they had not been, *and are not worthy to be compared to the glory that is to be revealed* in them who abide faithful; for their reward *will be everlasting*, and will endure for ever; wherefore above all have an eye unto the Lord, and have respect *unto the recompence of reward*, and this will carry *you* through with chearfulness, so that *nothing will be dear unto you for his sake who hath shed abroad his rich Love in your hearts*, and the aboundings thereof. I question not but the upright in heart feel daily: For the Lord is not slack towards any of his faithful ones, but is

free and large in his Love, and rich in his Mercies, and freely extends it, even as a River into the hearts of his *chosen*: wherefore be replenished therewith *you* suffering Plants; for this I testifie unto *you* in the Name of the Lord, that the vertue of the Life of Holiness I thus hold forth freely towards *you*, so that none needs faint under the Oppressor, but may receive renewedness of strengh to bear yet a season: And behold, he in whom *you* have believed will be avenged on *your* Adversaries, and will smite *your* Enemies in the hinder parts, and they shall fall, and none shall help them, neither shall they rise again. If *you* walk humbly with the Lord, and reverence him above all, who is the God of Life, then shall *you* have rest from all *your* Enemies, and *your* Portion shall be the Lord, and *your* Kingdom shall be that which is not of this World, which is an everlasting Kingdom, and shall never have end: So the Lord God of my Life keep *you* all in Lowliness, and Faithfulness, and true Humility before him; for he who is *the Holy One of Israel* dwells with such, and unto them his goodness extends, but especially to them of a *clean heart*: Farewel.

Written at the movings of the Spirit of the Lord, the Eighth day of the Third Moneth, 1662, *as I was travelling in the Wilderness, as without, on* Long-Island *in* America, *and pondering in my heart the things of God, and his dealings in times past, and also present; then the Spirit of the Lord, and the Power of the Lord overshadowed me, and his glory filled the Temple, and he shewed me things not now lawful to be declared.*

J. C.

To all who desire to know the Way to the Kingdom of Peace and Righteousness; this to you is the Visitation of God.

THat *which was in the beginning, before the World was, and is now made manifest, which we have seen,* and which we have tasted of, and which our hands have handled *of the Word of Life*; and that which is revealed to us in secret of the Spirit of the Lord, that do we declare openly, even that which we are eye Witnesses of; For the Word hath took flesh, and dwelt amongst us, and we have beheld his glory, *as the glory of the only begotten of the Father, full of Grace and Truth:* And this is he who is appeared in Spirit, and made manifest for this end, that the works of the Devil might be destroyed; and that by and through him, the God of the spirits of all flesh might be revealed; for want of whose knowledge the people perish; and many (in divers parts of the World, as I have observed) are in great perplexity and some even at their wits end, because of the distractions, and many cries that are in the World, some crying this is the way, and other some, that is the way; and all of them from the Light of the Son of God in their own hearts and Consciences, which leads in the way of Life and Peace (all who are guided by it) and out of all confusion and destruction about Religion, and Church-Ordinance, and worship, and such things, about which the World is in heaps and confusion; and are prescribing wayes and worships in their own fallen wisdom, and would compel all to conform thereunto, (and so would bind the Conscience of people to their wills) which

in the perishing state, are even at their wits end; yet these things they consider not in the time of their prosperity.

Wherefore all people every where, who desire to come out of these Distractions, and Confusions, and Hurryings, and Contentions about Faith, and Worship, and Ordinances, and out of the Pollutions which the World lives in, and to come into the *Spiritual Worship which is in the Spirit and in the Truth:* To you I say, that is *the Spirit of Truth in you all (in which God will be worshipped) which reproves you of sin in your hearts; and as you come into obedience to that, it will bring you into the Spiritual Worship:* For *the Spiritual Worship consisteth in Obedience to the Spirit*; and this is the *everlasting Ordinance of God (viz.) Christ the Light, the quickening Spirit; for him hath God ordained of old, to all that believe, and work Righteousness for Salvation:* So all being exercised *in the Light*, and with the quickning Spirit, here *you* are exercised *in the Ordinance of God*; and here *the living Substance is known, in which the Shadows, Types, and Figures end:* And here *the Hand-writing of Ordinances is blotted out:* And here *the Law ends, which was contained in Ordinances,* (mark that) *in Christ the everlasting Ordinance.*

Concerning FAITH.

AND *the Living FAITH, which gives the Saints victory over the World, this cometh by hearing of the Word, which is nigh unto you all, even in your hearts, and in your mouthes:* and as every one comes to hear and obey it, *you will* thereby *be begotten in the Faith which was once delivered to the Saints, by which they wrought Righteousness,* and that is *the Faith which giveth victory over the World, and which worketh by love for the purifying of the Conscience from dead works to serve the living God; and without this Faith it is impossible to please God; for whatsoever is not of Faith is sin.* So search your selves, and see, whether *you* are in

in this Faith, yea or nay; or whether *your* Faith be not a *dead Faith*: For that which doth not lead to work righteousness is a dead faith: for *as the body without the spirit is dead, so faith without works is dead also*; yet *by works only there is none justified, & (and faith without works is dead, for the Faith of* Abraham *wrought with works, and by works Faith is made perfect*: So let not any deceive themselves with a fained faith, or framed in the imagination; for that is a vain faith, and not able to save *you*: Also *beware* that *your Faith towards God be not taught by the Precepts of men*, for that will stand *you* in no stead, neither will it give *you* victory over the *Pollutions* of the *World*, nor *purifie* your *hearts* from *sin*: Wherefore mind the *Word* which is *nigh*, by the *hearing* of which *Faith cometh*, even the *Living Faith (by which the Just live,) which was once delivered to the Saints, and which we earnestly content for.*

Concerning HOPE.

AND *the living Hope, which maketh not ashamed, but puryfieth the heart, even as God is pure*: This is not witnessed nor known, but through the tribulation & patience in the experimental working and operation of the Spirit of Life in the inward parts, and Word of Life; For *by the Word of God, which lives and abides for ever, are we begotten again unto a lively Hope*, which we have for an anchor both sure and stedfast in all our Tryals, and tossings, and hurryings which we meet withal in the World, and amongst the hypocritical Professors thereof, whose Hope will perish in the day *when the Wrath of God is revealed from Heaven* upon all who hold the Truth in unrighteousness: But *he whose Hope, is begotten by the operation of the Word and Spirit of Life, even he it is that purifies himself even as God is pure:*

So all who desire the Way of Life to know, and to walk in the Path of Peace, which the Worker of Iniquity knows not; I say unto *you* all, it is in the midst of the Paths of Judgment, *which Christ the Light, the wisdom of God leads unto*: So every one, the light in *your* own Consciences minde, wherewith Christ Jesus the Son of the Fathers love hath enlightened *you*; and as *you* Wait in it, *you* will finde it checking and reproving *you* for sin and iniquity in the secret of *your* hearts and Consciences; and as every one comes to be guided by this Light, which is the way, it will be an infallible guide unto *you*, to lead *you* in the way of Righteousness, and in the midst of the paths of Judgment; and the worker of iniquity *you* will see judged in *your* own particulars daily; and the Prince of this World will come to be cast out, as *you* dwell in the Judgment; and this is the way whereby *Sion* comes to be redeemed.

Wherefore dwell in that which judgeth the man of sin in *your* own particulars: and joyn not to that Nature which would lead to work iniquity, or unrighteousness, but joyn to that which (in *your* own particulars) judgeth it; and here the Cross *you* will know, which the *whole World are strangers to*; and then *the Old man* will come to be weakened, and *to be put off with his deeds, that the New man be put on, which is created in Righteousness and true Holiness*; but this work is not wrought nor effected but though many Combats, Trials, and great Tribulations, which formerly *you* were not acquainted with, while *you* were lead captive at the Devils will, and followed his lusts, *and the strong man armed kept the house*, then all was at peace; *but when the stronger is come, the other must be bound, and a spoil of his goods must be made*, and his heritage must be laid waste; for the coming of the second *Adam* (Christ Jesus the Light of the World) is not to send *Peace* on Earth, but a *Sword*; and *then you will hear of Wars, and rumors of Wars*, see then

that

that ye be not troubled, for these are but the beginning of sorrow, but the end is not yet.

So as every one are exercised with the Spirit of Truth (in *your* own particulars, which reproves *you* of sin) this will lead *you into all truth*, and to work Righteousness, and will bring *you* to fulfil the Royal Law, and the Prophets, which is, *to do unto all men as you would men should do unto you*: And whensoever the motions of sin and iniquity shall arise in *your* hearts, as *you* watch in the Light it will be seen, and by the Spirit of Truth it will be judged, before it will be brought forth into action; and here the Cockatrice is crushed in the shell, & *Babylons brats dash'd against the stone, and happy shal he be that does so.*

So there must be a diligent watch set before *the door of thy Lips*, and a diligent waiting in the Light (which is the eye) that the Enemy may be seen in all his wiles, and that his baits and snares may be discovered, and escaped, who lies in wait to devour, and hunts for that end, to keep the heart polluted, for then he hath his nest there; so, *herewith a young man may cleanse his way, even by taking heed thereunto, according to the Word, which is pure, and is nigh, even in the heart, and in the mouth*, and this is the Word of Faith which we preach, which was in the beginning, and is nigh unto all, *which you do well if you take heed, as to a light shining in a dark place, until the day dawn, and the Day-star arise in your hearts*: And as *you* all take heed unto this Word, it *will be unto you a Light unto your feet, and a Lanthorn unto your paths*; and the operation of it *you* will know as a fire to purge the filth out of every ones heart, and as a Sword to separate *you* from *your* former Lovers: and *this is the Word of Reconciliation which* (purging out the filth) *reconciles us to God*; and this will be a Teacher near *you*, so that none will need go far for teachings; for *your* eye shall see *your* Teacher, which shall not be removed into a corner any more, according to the Promise of God made by his Prophets in the days

of old, and *your* ears shall *hear this Word behind you saying, this is the Way, walk in it,* when *you* turn to the right hand, or when *you* turn to the left.

Wherefore, encline your ears, and come unto me (saith the Lord) hear and your Souls shall live, and I will make with you an Everlasting Covenant, even the sure Mercies of David: So now the day of gathering into Gods Everlasting Covenant of Light, Life and Peace is come; and now is the day of Gods Visitation unto all People, and the time now is wherein *you* may come to know *reconciliation with God,* and *wherein you may come to be made nigh, who are in the alienation and degeneration*; and now the time is wherein *you* may come to know the Restoration out of the fallen state: Wherefore be not rebellious against the Light, neither be ye stiff-necked against the Reproofs thereof in *your* own Hearts; neither *resist* the motions *of Gods good Spirit* of Grace in *your* inward Parts, by which he hath long striven with *you*; and do not dispite unto it by resisting the motions thereof, lest it leave to strive with *you*, and the day of *your* Visitation pass over, and *your* Hearts be heardened, and *you* become even *sold to work wickedness*, and then it be said unto *you*, as Christ said to *Jerusalem, How oft would I have gathered you, as a Hen gathers her Chickens under her Wings, but ye would not*; *therefore, behold your house is left desolate.*

Wherefore consider *your* ways, and how the good Spirit of God hath long striven with *you*, to gather *you* out of the Pollutions, Wayes, and vain Traditions of the World; and every one while *you* have time prize it, *and while it is called to day harden not your hearts*, lest thereby *you* provoke the Lord to Anger and Jealousie, which cannot be quenched; for this know, that his long suffering and forbearance will come to an end, and *his Spirit will not alwayes*

strive

ſtrive with man; therefore while the tenders of Gods Love are held forth unto *you* every one (who deſires to know the Salvation of *your* Souls) receive it, and that which begets good deſires in *your* minds, and judgeth evil deſires when they ariſe, that own for *your* Guide and Teacher; And this will exerciſe *your* minds in *Lowlineſs* and *Humility*, and keep down the lofty ſpirit, and high imaginations which will puff the minde up above the fear of God; ſo keep down in the Humility, for this the Lord requires of thee, Oh man, whoſoever thou be, *to do juſtly, and to love mercy, and walk humbly with God; for the proud he reſiſteth, but he giveth grace unto the humble*; by which he teacheth them his precepts even by his good Spirit of Grace, which brings Salvation, *and which hath appeared unto all men*; by this I ſay he teacheth them, *that denying ungodlineſs, and worldly luſts, they ſhould live Soberly, and Righteouſly, and Godly in this preſent evil World, (mark)* the *Grace* which *teacheth* this and *which brings Salvation, hath appeared unto all men:* ſo that which brings Salvation, is nigh unto *you*; *the Grace of God which hath appeared unto you*; ſo every one mind that, and none turn it into wantonneſs, nor into laciviouſneſs; but every one give up to be taught by it, that the precepts of God *you* may come to know, and walk in them: And ſo here is the great Salvation of God, Gods Covenant of Light, *which lighteth every man that comes into World*; *I have given thee* (ſaith he) *a Covenant of Light, to lighten the Gentiles, that thou mayſt be my Salvation to the ends of the Earth*; mark, Gods Covenant of Light for Salvation, which lighteth every man that comes into the World, in which Light the Nations of them that are ſaved muſt walk: And ſaith God (who is Light) *I the Lord ſearch the heart, and try the reins*; *look unto me, and be ſaved all ye ends of the Earth*; mark again, unto him that ſearcheth the heart, and trieth the

reins,

reins, all the ends of the Earth muſt look for Salvation; ſo that it comes not from the Mountains, nor from the Hils, but Salvation is of the Lord; and God is Light, and in him is no darkneſs at all; and that is the Father of Lights, and is in the Son, and the Son in him, and the Father and Son are one; who lighteth every man that cometh into the World: wherefore dwell in the Light, and walk in the Light, that *you* may be Children of the Light; for *the Earth ſhall be covered with darkneſs, and groſs darkneſs ſhall be over the people, but the Lord ſhall become the Light of his Iſrael, and his God his glory.*

Wherefore come out of the groſs darkneſs with which the Earth is covered, and walk in the Everlaſting Light of the Son of God, wherewith *you* are enlightened; and walk no longer in the dark paths of Ignorance, neither follow the Blind-guides of the World any more, who have fed *you* with their own aiery Imaginations, and Conceptions, and brain-ſtudy, and have ſpoken unto *you* a Divination of their own brain, & not from the mouth of the Lord, and *your* ſouls are not ſatisfied with all that ever *you* received from them; And why then will *you* ſpend, *your* money for that which is not bread? and *your* labour for that which doth not ſatisfie *your* ſouls? Oh hearken diligently unto the voice of God, (who is Light) *that you may eat of that which is good, and your ſouls may be ſatisfied*; for why ſhould *your* ſouls be in poverty, and dry, and barren (*now the Fountain of durable Riches is open,*) but becauſe *you* are alienated from the Lord, and Strangers to his Covenant of Light! Wherefore the Reſtoration all wait to know, by him who brings back again that which hath been driven away, that the return of *your* Captivity *you* may come to know and witneſs out of *Babylon that great City (whoſe deſolation cometh ſuddenly,) and be ye ſeparated from the abominations thereof, & touch not the unclean thing, that you may be receiv'd of the Lord into my Fathers houſe, where my dwelling is, in which*

there

there is no want of any good thing; for here is all plenty of Heavenly rich vertue, and ſweet Conſolation; wherefore I cannot but invite all who are *hungry to come freely*, for the Fountain is open, *and whoſoever thirſts may drink of the water of life freely.*

But now, my Friends, this know, that the *Way* that leads to this Ocean of *Reſt, Kingdom of Grace, and Fountain of Life, is ſtrait and narrow*, and none can walk therein, but through Self-denial, and taking up the daily Croſs to the Carnal Mind; which may ſeem hard to ſuch as enter into Reaſonings and Conſultations with the wrong nature, which would ſtill live; but that being deny'd, & the Light being joyn'd unto, which manifeſts the Way; & the Croſs being taken up, and the Yoak ſubmitted unto; then the Power of the Lord *you* will feel, which will ſubject the contrary nature, and will make the Way eaſie and plain before *you*, yea, and delightful unto *you*, though it be in the midſt of the paths of Judgment; for the Righteous will rejoyce therein: And though many oppoſitions, & ſometimes many difficulties *you* may find in the way, yet keeping to the Light in ſingleneſs, and feeling the Power of God, and the ſecret working thereof, it will keep the mind cool, and exclude the Conſulter: And then the way thou wilt ſee open clear before thee, through all difficulties; and as thou waiteſt in the pure fear of the Lord, keeping thy mind ſtayed upon him, thou wilt feel his good hand of love reaching unto thee daily, adminiſtring renewedneſs of ſtrength unto thee, whereby thou wilt be ſufficiently encouraged to preſs on in the ſtrait and narrow way, and the way of his Commandments will be delightful unto thee, and not grievous; and he will repleniſh thy heart with his Grace, and make thee know the aboundings of his love, which wil exceedingly enlarge thy heart; So let none ſtumble or ſtart aſide at the ſtraitneſs of the Way, but be willing

to

to submit to the *Cross*, that the *Crown* thou mayst come to receive, which is *Immortal* and *Eternal*; and then it will never repent *thee* whatsoever *thou art made to deny, For an Hundredfold thy Reward will be in this life from the Hand of the Lord, and Peace and Life everlasting thou wilt have the assurance of, and it thou wilt possess and enjoy*; and this is of more *value* with the *Upright* in *Heart* then all the *Love*, *Glory*, or *Friendship of the World*; for that lasts but for a little season, and then passeth away; but this Inheritance is Everlasting, and never hath End.

Wherefore let not your Minds be captivated with any perishing thing whatsoever, but in that which will redeem the mind out of all that is perishing, in that dwell, and you will know a daily dying unto sin, and to all things of that nature, which keep the soul in Death, and thereby you will be quickened unto God; and the Desires and secret Breathings which are in you after God will more and more encrease, and be renew'd, and Fervency of heart and Zeal for the Lord will encrease also: And where these fervent Desires and Breathings are in any one, nothing will satisfie but the Presence of the Lord: And as this is dwelt with, in sincerity and in singleness, the Lord in his own time will manifest himself to thy everlasting Satisfaction, Comfort, Joy, and Content: Wherefore let not any thing be accounted dear for his sake; For he that loveth Father or Mother, Wife or Children, or any thing more then me (saith Christ) *is not worthy of me.*

Wherefore I now publish the Decree of the Almighty unto all Nations, *That whosoever will not serve, worship, and obey the God of Heaven, who is Light, and searches the heart of man, even he shall dye, and Darkness shall be his Covering, and gross Darkness his Pavilion; and Death shall be his Life, and the Terror thereof shall compass him about World without End.*

JOSIAH COALE.

A VINDICATION Of the Light Within,

Againſt the Darkneſs, Error, and Blaſphemy of *JOHN NEWMAN*, in his Book, Entitul'd,

The Light Within, &c.

Concerning { *The Scriptures* / *The Word of God.* / *The Only Rule.* } { *The Light Within.* / *The True Saviour.* / *The Body of Jeſus.* / *The Spirit's Guidance.* }

THE main Controverſie with *John Newman*, being at this time, *Whether or no the Scriptures of the Old and New Teſtament* (ſo called) *be not properly and principally called the Word of God, and that diſtinct from Chriſt, whoſe Name is called the Word? And whether the*

Scriptures be not a perfect Rule for all men to walk by, and none other? Who, for the proving of the Affirmative, hath inſtanced ſeveral places of Scripture.

My Work at this time will be to ſhew, That thoſe Scriptures, produced by him, do not any wiſe ſerve to prove his Affirmations, but rather the contrary; though he hath much wrong'd them, by wreſting of them, as is uſual with thoſe, who labour to pervert the Right Way of the Lord, as *John Newman* hath endeavour'd to do; which I doubt not, but I ſhall ſufficiently ſhew hereafter.

The firſt Scripture that he produceth, as a Foundation, from whence to argue the Scriptures to be the Word of God, is *Luke* 11. 28. where Chriſt ſaid, *Yea, rather Bleſſed are they, that hear the Word of God, and keep it.*

'Now (ſaith he in page three) whether it be 'Jeſus Chriſt, which in Scripture is ſtil'd the Word 'of God; a Name which is given unto him, or whe-'ther the words, which God hath ſpoken by his holy 'Prophets, and Bleſſed Son, and Apoſtles, in the 'two Teſtaments of his Will, &c. be not the Word of 'God?

Anſwer, Chriſt did not intend the Scriptures of the Old and New Teſtament at that time, when he ſo ſpoke; but he meant himſelf, who was the Word that was with God in the beginning, *John* 1. 1. whom they were to hear and obey, as the Father had given Commandment by the Mouthes of his Prophets, and alſo by Immediate Voice from Heaven; as by *Moſes,* who ſaid, *A Prophet ſhall the Lord your God raiſe up unto you, him*

him ſhall ye hear, &c. And when this Prophet was rais'd, and was with his three Diſciples in the Mount, the Immediate Voice from the Excellent Glory, ſaid, *This is my Beloved SON, hear ye him,* Mat. 17. 5. This then is that Word, which they were bleſſed that heard, according to that Saying of Chriſt to his Diſciples, *Bleſſed are your Ears, for they hear, &c.* For, many that had Ears could not hear the Word, though they had the Scriptures (that were then in being) which teſtify'd of the Word: So its plain that Chriſt ſpoke of himſelf, when he ſaid, *Bleſſed are they that hear the Word of God, &c.*

And that he ſpoke not of the Scriptures of the Old and New Teſtament, there is not any thing can be more plain; becauſe the Scriptures that are call'd the new Teſtament were not then written, nay, not any part thereof: So that its great Ignorance in *John Newman,* to think that Chriſt ſpoke of the Scriptures, eſpecially of the new Teſtament, and not of himſelf.

But then in page 4. he ſaith, 'I ſhall undertake to 'prove, that the Scriptures of the two Teſtaments, &c. 'are properly and principally call'd the Word of God, &c. And his firſt Proof is, *Pſal.* 18. 28, 30. where the Prophet ſaid, '*Thou wilt light my Candle; the Lord will enligh-*'*ten my Darkneſs: And as for God, his Way is perfect; the* '*Word of the Lord is try'd.* And from hence argueth, *That the Scripture is the Word of God, which* David *ſpake of; Becauſe,* ſaith he, *its the ſame that's call'd the Way of God:* So takes it for granted, That the Scripture is the Way of God; and concludes, That it muſt needs follow, that the Scripture is the Word there ſpoken of, ſaying,

'It doth appear, that the Scriptures, or perfect Way of 'God, in which the Prophet walked, and by which 'he ſhould be enlighten'd, is here called, the Word of 'the Lord.

Anſw. I cannot but Marvel, that men ſhould be ſo wilfully blind, to go about to wreſt the Scriptures after this manner; when never a word of *David*, here inſerted, ſo much as ſpeaks of the Scriptures, much leſs of the Old and New Teſtament. But he here ſpeaks, of what God, his Way, and Word was; and of what God, whom he ſaid, was his Lamp, would do for him: Likewiſe, in the 29th verſe (which *J. N.* willingly omits) he declares, what God had done for him, or, what himſelf had done by the Lord (not by Scripture) *By thee, I have run through a Troop; and by my God, I have leapt over a Wall:* And verſ. 32. *It is God that girdeth me with Strength, and maketh my Way perfect:* [Mark] He did not ſay, That he made the Scripture a perfect Way for him; for the Scripture was not his Way, by which he run through the Troop: Nor did he ſay, That by the Scripture he would light his Candle, and enlighten his Darkneſs; but by Him, who is Light, by whom he run through a Troop. So that it appears, it was the Power and Strength of God, in which *David* walked, and by which the Lord did thoſe things for him, and not by Scripture: So that this ſerves nothing at all to prove the Scriptures the Word and Way of God; neither do I underſtand, that the Scriptures any where ſay, That they are the Way; but contrariwiſe, teſtifie, That Chriſt is the Way (whoſe Name is called, the Word of God) which was with God in the beginning, and in the Boſom of the Father from Everlaſting

John

John 1. 18. nevertheleſs, the Law written in Tables of Stone, was, in the diſpenſation of time, the Rule, though not the Supream Rule, which they were to obſerve and do, until Chriſt the Seed came, who is the Way Everlaſting.

The next Scripture, offer'd by *J. N.* to prove the Scriptures the Word, is out of *Pſalm* 119. 100, 105. where the Prophet ſaith, *Thy Word is a Lamp unto my Feet, and a Light unto my Path.*

'Now *(ſaith J. N.)* what this Word is, he ſheweth 'at large, in verſ. 97, 98, & 101. where the Prophet 'plainly ſheweth, That it was the holy Law of God, 'which was his Meditation day and night: And further, 'he ſaith, *Thou, through thy Commandments, haſt made me 'wiſer then my Enemies*: And in verſ. 101. to ſhew what 'this Way of God was, he ſaith, *I have refrain'd my Feet 'from every falſe way, that I might keep thy Word*: And in 'verſ. 106. he ſaith, *I have ſworn, that I will perform it, 'that I may keep thy Judgments*: From whence we may 'plainly ſee, That God's Word, *which was a Lanthorn unto his Feet*, and *a Light unto his Path*, which Word *he had 'ſworn to keep*; that it was the Commandments or Word 'of God, in which was contain'd the Will of God, in 'order to *David's* Salvation. And it is plain, the Word 'here is not meant of Chriſt, becauſe the Prophet calleth 'it, *The Word of God*; and ſaith, *He had ſworn to keep 'it.* And it cannot in reaſon be underſtood, That *David*, or any other man, did ever keep Chriſt; for 'all his Saints are kept by him; for we are kept by 'the Power of Chriſt, through Faith unto Salvation, '&c.

Anſw.

Anſw. How can a rational Perſon judge, but that *J. N.* is willing to put out his own Eyes, leſt he ſhould ſee; and likewiſe to blind the Eyes of as many more as he can; who thus tears the Scriptures to pieces, that the import of them may not be underſtood; and then patch up a few bits together again, mixed with his own Imaginations and Meanings, to make them ſhew like what himſelf would have? Wherefore did he not inſtance the 99th verſe alſo, as well as the 98th & 100th, where *David* ſaid, *I have more Underſtanding, then my Teachers?* Was it not leſt People ſhould perceive, that ſurely *David* had ſome farther Acquaintance and Community with God, then his Teachers had; and that God was his immediate Teacher, by his Word, which he ſent, and healed them that were in diſtreſs, *Pſal.* 107.20. which *was a Light unto* David's *Feet, and a Lanthorn to his Path?* A thing, which his Teachers were not ſo acquainted with, though they well knew the Law outwardly (which *David* alſo ſtrictly obſerved) as otherwiſe it cannot be rationally underſtood, that *David*'s Teachers did not well underſtand the Law, yet he had more underſtanding, then they; for, he was a Prophet of God, and knew the Word of the Lord, though it was (as he ſaid) *forever ſettled in Heaven*, verſ. 89. and ſaid he, *In God I will praiſe thy Word, Pſal.* 56. 4. *And thy Word hath quickened me, Pſal.* 119.50. *And I have hoped in thy Word*, verſ. 74. And when this Word was with-drawn out of his ſight, he ſaid, *Mine Eyes fail for thy Word*, verſ. 82.

Now, who can be ſo ignorant and blind, as to think, that he ſpoke of the Scriptures, when he ſaid, *Thy Word is ſettled in Heaven*: For, were the Scriptures ſettled in Heaven?

Heaven? *And in God I will praiſe thy Word*: Was it the Scripture that he would praiſe? *And I have hoped in thy Word*: Was his Hope in the Scriptures, or in Chriſt, as in him that was to come? *And mine Eyes fail for thy Word*: Was it the Scriptures that his Eyes fail'd for? Surely no; the Scripture (ſo much of it, as was then written, which were chiefly the Books of *Moſes*) was obvious enough to him, when the Word might be withdrawn out of his ſight, for a Tryal unto him; as *David* ſaid concerning *Joſeph*, *Pſal.* 105. 18, 19. *Whoſe Feet they hurt with Fetters: Until the time that his Word came; the Word of the Lord try'd him.*

And who dares deny (without Preſumption) but that it was the ſame Word, which *David* ſaid, *Was a Light unto his Path, and a Lamp unto his Feet?* So that all *F. N*'s. tearing aſſunder the Scriptures, with his additional Imaginations, will not prove, that it was the Scriptures *David* ſpoke of, in this place; but was indeed the Word, by which *David* (as a Prophet, to whom the Word of the Lord came) ſpoke forth that part of the Scriptures.

And although *David* did meditate on the Law of God (which if I ſhould grant it to be only the outward Law, that came by *Moſes*) yet that doth not prove, that he call'd it the Word; nor can it be underſtood, that he meant the Scripture, when he ſo ſpoke of the Word, for the Reaſons afore given.

The Word was precious, or ſcarce, in thoſe dayes, which came to the Prophets, ſaying, *So*, and *ſo*; and thoſe Sayings are ſignified or contain'd in the Scriptures: But the Scriptures were not more ſcarce then, then at times before; though the Word was, of which there was a Famine.

And

And though the Scriptures may be heard now, which contain the Saying of the Word, which the Word demonſtrated; yet all that hear them, cannot be ſaid to hear the ſound of the Word, as they did, who heard thoſe ſayings demonſtrated, or ſounded out of the Mouthes of the Prophets, by the Word that ſo ſpoke.

And although *F. N.* ſaith, 'Its plain, the Word here 'is not mean of Chriſt, becauſe the Prophet calls it, the 'Word of God; and ſaith, *He had ſworn to keep it*: and 'it cannot in reaſon be underſtood, that *David*, or any 'man, did ever keep Chriſt.

Anſw. I anſwer, Here *F. N.* hath wrong'd the Prophet's word; for he did not ſay, *That he had ſworn to keep the Word*; but, *He had ſworn to keep his Righteous Judgments*; as if he ſhould have ſaid, *He would obſerve the Judgments of the Lord, to walk in the Paths thereof*; or, *That he would walk according to the Spirit of Judgment*: Yet, notwithſtanding this, It is but the unreaſonableneſs of *F. N.* to conclude, *That* David, *nor any man, did never keep Chriſt*; for, they that keep in ſubjection to the Spirit of Chriſt, and dwell under his Government, may be properly ſaid to keep the Word, which is Chriſt.

And there were in the Church of *Philadelphia*, thoſe that kept the Word, and ſuch deny'd not his Name, *Rev.* 3. 8. [Mark that] *He that kept the Word, deny'd not his Name, which is call'd the Word*: and in verſ. 10. he ſaid, *Becauſe thou haſt kept the Word of my Patience, I will keep thee, &c.*

Now, can it reaſonably be underſtood, That it was the Scriptures, that were here call'd the Word of Patience, which they kept; or that Scriptures were that Name

Name which they deny'd not, who kept the Word. Certainly I cannot rationally judge, that any ſhould be ſo blind; but if they ſhould, the very next verſe will ſufficiently clear the matter, where it is ſaid, *Hold faſt that thou haſt, that none take away thy Crown.* [Mark] He having kept the Word of Patience, was exhorted, to hold that faſt which he had, that he might not loſe his Crown.

And can any rationally conclude, That the Scripture was his Crown? Or elſe, Was it not the Word of Life (and of Patience) which was in the beginning, before the Scriptures were written; and would be his *Crown* when Scriptures ſhould be no more: For, *Paul* exhorts *Timothy, To lay hold on Eternal Life,* 1 *Tim.* 6. 12. And muſt he not then lay hold on Chriſt, who is the Word, and the Life? 1 *John* 1. 1. and *John* 14. 6. And they that had receiv'd him, who was the Word and the Life, and was to be their Crown, as before is ſhew'd, and were to keep, or hold faſt that which they had receiv'd, May it not be properly ſaid, That they kept Chriſt? Certainly none can be ſo ignorant, who underſtand the *Scripture,* to conclude, that no Man did ever keep Chriſt; although all his are kept from the hour of Temptation, by him (who is the Power of God) through Faith unto Salvation? By all which it plainly appears, That the words of the Prophet, produc'd by *F. N.* do not prove, nor intend to prove the *Scriptures to be the Word of God,* that the Prophets and Holy Men of God kept: although I ſhall eaſily confeſs, that they do contain many ſayings and words, that proceeded from the Mouth of the Lord; all which were, and are, according to the ſeveral Diſpenſations of time, to which they relate, to be obſerv'd alſo.

The next Scripture, produc'd by *J. Newman*, to prove *Scripture* the Word of God, is, *Isa.* 28. 9, 10, 13. where the Prophet ſaid, *Whom ſhall I teach Knowledge? and whom ſhall I make to underſtand Doctrine, &c? Precept muſt be upon Precept, Line upon Line, &c. the Word of the Lord was to his People, Precept upon Precept, and Line upon Line, &c.* 'So that (*ſaith* 'J. N.) its clear, the Word of God is that Doctrine, 'Teaching, and Precepts, that was given at large to 'God's People, &c. ſo its plain, &c. the *Scripture* is pro- 'perly and principally called the Word of God.

Anſw. To which I anſwer, This doth not at all prove the *Scriptures* to be the Word, which the Prophet ſaid, was *Line upon Line, and Precept upon Precept unto them*; for, though he ſaid, *Whom ſhall I make to underſtand Doctrine?* and in order to it ſaid, *The Word of the Lord muſt be Precept upon Precept:* Yet that doth not prove, that the *Doctrine* was the Word; but the Doctrine was of the Word; and by the Word, that came unto the Prophet, was the *Doctrine demonſtrated*; and they thereby made to underſtand it. And ſo the Word oft times came unto the Prophets (not the Scriptures) and bid them go, and ſpeak, ſo, and ſo; and the *Doctrine*, which they preached, could not be properly call'd the Word it ſelf, that came to them; though the ſound of the Word was heard in the delivery of that Doctrine: But their Doctrine proceeded from the Word, which bid them ſo ſpeak; ſo that there was the Word, the Teacher, and the Doctrine thereof, the Teachings.

And this Word, ſo oft coming unto the Prophet, to bid him go and ſpeak unto the People; it might well be

ſaid, *That the* Word of the Lord *was Line upon Line unto them:* ſo that it plainly appears, that this Word (here ſpoken of) was not intended to be the Scripture; neither doth this at all prove the Scriptures to be properly and principally call'd the Word of God, as *J. Newman* would have it.

Again, in pag. 7. *J. N.* ſaith, 'Another Proof to 'confirm this Truth, is, *Mark* 7. 13. where the Lord 'Chriſt doth affirm the Commands of God, in the firſt 'Teſtament, or Scriptures of the Prophets, to be the 'Word of God; becauſe he ſaid unto the *Phariſees*, in the '9th verſe, *Full well ye reject the Commandement of God, 'that you may keep your own Traditions*: and in the thir-'teenth verſe, he ſaid, Making the Word of God of none 'effect, &c.

Anſw. This doth not at all prove, that Chriſt call'd the Scripture of the Prophets the Word of God; for it relates only to that particular Command of God, viz. *Honour thy Father and thy Mother:* and *Matthew* ſaith plainly, in chap. 15. 6. ſpeaking of the ſame thing, *Thus have ye made the Commandment of God of none effect, by your Traditions:* Now the Queſtion will be, whether *Matthew* or *Mark* gave the right relation of the words of *Chriſt*; for, both theirs are but a Relation (in this matter) of what *Chriſt* ſaid to the *Jews?* Or, whether the Tranſlators did not wrong the *Evangeliſts*, in making one appear to ſpeak one thing, and the other another thing; ſeeing its plain, they both ſpoke of one thing which they had ſeen and heard of *Chriſt?* And this one thing was the Commandment, as aforeſaid, as *Matthew* plainly calls it: and *Mark*, in the 9th

verse, calls it, the *Commandment* also; from which we may rationally conclude, that the Fault was in the Translator, to make the one differ from the other, in that Expression; but if he did indeed call that Commandment the Word; yet that doth not prove the Scriptures to be properly call'd the *Word of God*; for that saying of Christ relates only to that one Command, which, with the rest of the Commandments, are call'd the words which God spake, as *Exod.* 20. 1. *God spake all these words, saying, &c.*

And that the Scriptures do contain a Relation of the words, that at sundry times God spake, I shall easily acknowledge; but that they are properly and principally call'd the *Word of God*, as *J. N.* affirmeth, I do deny; neither hath he produc'd any Scripture, that doth prove it, as I hope, by these few Lines, will appear to the Impartial Reader.

And so *J. N.* concluding, That he hath prov'd the Scriptures of the first Testament to be the *Word of God*, he saith, he shall labour to prove, that the Scriptures of the New Testament are also call'd the Word: and in pag. 8. he saith, 'The first Scripture for Proof hereof, is, *Acts* 4. 25, 26, 27. where *John* and *Peter* Preaching and Teaching Jesus Christ, out of the *Psalms*, to the *Rulers*, &c. 'pray'd unto the Lord, *That they might Preach this Word with* '*Boldness*. (And saith) 'Its plain from the scope of this 'place, that the Preaching and Teaching of Jesus Christ, 'according to the Scriptures of the New Testament, 'is properly and principally call'd the Word of God.

Answ. How hath *J. N.* besotted himself, with labouring

ing to pervert the Truth: Firſt ſaith, he hath prov'd the Scriptures of the Old Teſtament to be properly call'd the *Word of God*; and now ſaith, Its plain the Scriptures of the New Teſtament are principally call'd the Word: And ſometimes ſaith, Chriſt is call'd the Word of God: [Mark] *Chriſt call'd the Word*, but *the Scriptures principally call'd the Word*; ſo that he ſets the Scriptures (as the Word) above Chriſt, by ſaying, *principally, &c.*

And beſides, How many Words of God he will make, or ſeem to make ſomething he would have without, to be call'd the Word, to keep People from enclining to the Word in the heart, leſt they ſhould come to know *Chriſt* manifeſted in them; which before he confeſſeth the Apoſtles preached, when they pray'd, *That they might ſpeak the Word with Boldneſs*: [Mark] If they preached *Chriſt*, and prayed, that they might ſpeak *that Word* with Boldneſs; then *Chriſt* was that Word, and not the *Scriptures*; although their Preaching of him, and bearing Witneſs of his Appearance and Coming, was according to the Scriptures of the Prophets: For they ſhew'd the People out of *Moſes* and the Prophets, *that Jeſus was Chriſt*, Acts 28. 23. Yet this doth not prove, that their Preachings and Teachings of him were by the Scriptures of the New Teſtament; for they were not then written: But they preached by vertue of the Word and Spirit that was in them, which they had handled of, 1 *Joh.* 1. 1. which through them demonſtrated it ſelf, according to the Pleaſure of his Will, who wrought mightily in them, both to will and to do; ſo that it may be obſerv'd, that the Scriptures, which *J. N.* produceth, to prove Scriptures to be the Word, do rather prove Chriſt to be the Word there ſpoken of, which *J. N.* acknowledgeth

knowledgeth the Apoſtle preached, when he prayed, *That he might ſpeak that Word with Boldneſs.*

His next is pag. 9. to the ſame purpoſe, where he ſaith, 'In *Acts* 5.42. its ſaid, The Apoſtle did daily Preach 'and Teach Jeſus Chriſt; and this Preaching and Teach-'ing of Jeſus Chriſt, is in the 6th chapter, verſe 4. cal-'led, The Miniſtry of the Word, &c.

Anſw. To which I Anſwer, Its true, they that preach Chriſt, they preach the Word; and they that preach the Word, they preach Chriſt; for Chriſt is the Word, as before ſhew'd, and hereafter ſhall be more largely demonſtrated.

But then ſaith *F. N.* 'The Word of God inrceaſed, '&c. (from whence in pag. 18. he argueth) 'That none 'can in Reaſon imagine, that the Word of God, that ſo 'grew and multiply'd, can be underſtood of Chriſt (though he confeſſeth) 'That the increaſe of the Word was ſo 'mighty, notwithſtanding the Oppoſition that the prea-'ching of Chriſt met with.

Anſw. What can be underſtood by the Multiplying, Increaſing, or Prevailing of the Word of God, but the prevailency of Chriſt in that Work, which (in and by his Servants, the Apoſtles, according to the Pleaſure of the Father's Will) he had undertaken, notwithſtanding all the Oppoſition that he in them met withal, according to that Saying, in *Iſa.* 54. 17. *Every Tongue that riſeth up in Judgment againſt Thee, Thou ſhalt condemn:* So that through the powerful Operation of the Word Chriſt, *Which in them wrought*

wrought mightily both towards the Circumciſion, and Uncircumciſion, Gal. 2. 8. many were made to ſubmit thereunto, and to confeſs thereunto; and thereby the Increaſe of his Government was known, which the Prophet ſaid, *Should be without End, Iſa.* 9. 7. And the number of the Diſciples (or Believers on the Word) were multiply'd; ſo that the Word multiply'd the Diſciples thereof; and grew in Dominion over its Oppoſers; and increas'd its Goverment in and among'ſt them: And this in Plainneſs and Simplicity, was the Growth, Multiplying, Increaſing, and Prevailing of Chriſt the Word; and yet there was no more then one Chriſt prevailing, and increaſing in his Government, and multiplying his Diſciples; though *F. N.* cannot ſee, but there muſt of neceſſity be more then one Chriſt, if by the increaſe of the Word be underſtood of Chriſt: ſo that although he concludeth, it muſt needs be the Doctrine, contain'd in the Scriptures, intended by the increaſe of the Word, yet here he may ſee his Ignorance therein

Again, In pag. 9. & 10. *F. N.* ſaith, 'That in *Acts* '19. 20. the Preaching and Teaching of Jeſus Chriſt is 'call'd the Word of God.

Anſw. To this I have already anſwer'd, that the preaching of Jeſus Chriſt is the Preaching of the Word, for his Name is call'd the Word: Yet is doth not follow, as *F. N.* would have it, that all the Diſputings, which the Apoſtle had for the ſpace of three Moneths, was the Word: Its true, he diſputed and perſwaded the things of the Kingdom (according to the Scriptures of the Prophets) by Vertue of the Word that was in him; ſo that all they of *Aſia* heard the Word, or the ſound thereof, when the

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Doctrine thereof was by it ſelf demonſtrated; *For, from you ſounded out the Word of the Lord*, ſaid the Apoſtle, 1 *Theſ.* 1. 8. But the Apoſtle did not call his Preachings and Diſputings the Word; but that which he preached; For he preached Chriſt; but his Preachings were not Chriſt, but a Teſtimony of him; as Chriſt ſaid concerning the Scriptures, *They are they that teſtifie of me, Joh.* 5. 39. By which it appears, that Chriſt was the Word which he preached, and which they in *Aſia* heard the ſound of, according to that Saying of Chriſt, *The Hour cometh, and now is, when the Dead ſhall hear the Voice of the Son, &c.* And therefore this Argument is but like the reſt, which make nothing to prove the Scriptures to be principally call'd the Word of God.

'Again, *(ſaith F. N.)* I ſhould have left proſecuting this 'Subject, but this Truth yet finding more Friends to plead 'its Cauſe, I am not willing to be a Hinderance, &c. And then quotes 2 *Cor.* 4. 1, 2. where the Apoſtle ſaid, *He had not handled the Word of God deceitfully.* 'Now *(ſaith F. N.)* 'what Word of God was this, which he had not handled 'deceitfully, but the Miniſtry he had receiv'd, even the '*Preaching* and *Teaching* of the Goſpel of Jeſus Chriſt, as is 'plain in the 3d, 4th. & 5th verſes? For, what he calleth 'the Miniſtry in the 1ſt verſe, in the 2d the Word of God, 'in the following he calleth it the Goſpel, and the preaching of Chriſt according to the Goſpel; ſo that its clear 'by this Witneſs alſo, that the Preaching and Teaching 'of Jeſus Chriſt, according to the Scriptures of the New 'Teſtament, &c. is properly and principally call'd, *The* '*Word of God.*

Anſw. Truly *F. N.* had need find better Friends, or ſome

ſome that ſpeak more pertinent to his buſineſs, then this which he hath here produced, or elſe he may labour (as before he ſaid he ſhould) long enough to prove Scripture the Word of God, and have all to do when he hath ended: For, if I ſhould grant that he called his Miniſtry, or that of, and from which he miniſtred, the *Word*; yet that doth not prove the *Scriptures* to be the *Word*; becauſe, the Life and Spirit of his Miniſtry is not contain'd in the Scripture: Or, if I ſhould acknowledge the *Goſpel* to be the *Word*; yet that doth not prove the *Scriptures* to be the *Word*; For, *The Goſpel is the Power of God*, as the Apoſtle ſaid, *Rom.* 1. 16. and ſo are not the Scriptures; and the Goſpel is Everlaſting, but the Scriptures are not ſo. But *J. N.* would make the Scriptures to be the Word, the Goſpel, the Miniſtry, and all; and jumbles all together, and then ſays, *The Apoſtle calls it ſo*; when the Apoſtle ſaith no ſuch thing; but ſpeaks of his Miniſtry; and of the Goſpel, which is the Power of God; and of the (Word, which endureth forever, which by the Goſpel, the Power) was preached unto them, 1 *Pet.* 1. 25.

And as to that Queſtion, 'What *Word of God* was this 'that he had not handled Deceitfully?

Anſw. I anſwer, It was the *Word* which was from the beginning, as *John* ſaid, 1 *Joh.* 1. 1. *Which they had Seen and Handled*; which were not the Scriptures; for they were not from the beginning: but the *Word* was, which they had handled, and which they handled not deceitfully; but in Simplicity declar'd openly, what they receiv'd by its ſecret operation, and mighty working in them (according as Chriſt commanded them) without adding

thereto, or diminiſhing therefrom; and hence it was that they ſaid, *They Handled it not Deceitfully.*

'Again, (*ſaith F. N.*) The ſecond VVitneſs, that 'appeareth to countenance this Truth, is in *Col.* 1. 25. 'where the Apoſtle calleth, the Preaching of the Goſpel 'the Word of God: but for the better underſtanding of 'this VVitneſs, let us ſee verſ. 23. where the Apoſtle 'uſeth theſe words to the Church, *If you continue in the 'Faith, grounded and ſettled, and not remov'd from the Hope 'of the Goſpel, which you have heard, and which was preached 'to every Creature under Heaven: Whereof,* he ſaith, in 'verſ. 25. *I* Paul *am made a Miniſter:* But what to do? 'He anſwereth, *To fulfil the Word of God:* Now, what 'Word of God was this that *Paul* did fulfil, but only his 'Miniſtry, in Preaching and Teaching of Jeſus Chriſt, 'according to the Goſpel, which he here calleth the *Word* 'of God? So that there is no Truth more plain then this, 'that the Scriptures of the New *Teſtament* are properly and 'principally call'd the Word of God.

Anſw. Surely *F. N.* hath a great Conceit of his blind Affirmations; it appears, as oft times I have ſeen it, *viz.* That Ignorance in ſome is as great a Cauſe of Confidence, as ſound Knowledge is in others: VVhat Reaſon hath *F. N.* from the Scriptures before mention'd, to affirm the Scriptures of the *New Teſtament* to be properly call'd the *Word of God?* Or the Word there ſpoken of by the Apoſtle to be meant the Scriptures, which he ſaid were given him to fulfil? For, in the next verſe he declareth what that VVord was, viz. *The Myſtery which hath been hid from Ages, and from Generations; but now made manifeſt in his Saints:*

Saints: To whom (ſaith the Apoſtle) *God would make known what is the Riches of the Glory of his Myſtery amongſt the* Gentiles, *which is, Chriſt in you the Hope of Glory.* [Mark Reader] He ſaith, The VVord which he was to fulfil, was the Myſtery, &c. and the Myſtery was, Chriſt in them, &c. So that the VVitneſs, that *F. N.* produceth, teſtifieth againſt his Affirmation as abſolutely as may be, to the utter overthrow of his Cauſe, by which the Ignorance and Blindneſs of *F. N.* appears.

But then he ſaith, in pag. 12. 'I ſhall give but one 'Scripture more for the Proof of this *Truth*, and that is, '*Tit.* 2. 5. *Where the Apoſtle calleth the Doctrine of Chriſt, the* '*Word of God*: For *(ſaith he)* let us ſee what the Apoſtle 'ſaith in the firſt verſe, where he giveth *Titus* a Charge, 'to preach ſound Doctrine; and layeth down the particu-'lars thereof, what he ſhould preach, and the Perſons di-'ſtinctly to whom he ſhould preach: and giveth them 'Inſtruction in the 5th verſe, That they ſhould walk to 'the Doctrine or Teaching anſwerably; and the Reaſon 'he gave was this, *Leſt the word of God ſhould be Blaſphem'd*: 'ſo that the Doctrine he gave in Charge to *Titus*, with 'all the particulars of the Doctrine, the ſame in the 5th 'verſe he calls, *The Word of God.*

Anſw. That Concluſion is utterly falſe; he doth not ſay (nor in effect ſay) That the Doctrines, with all particulars of the Doctrines, are the Word: Nor can it rationally be concluded, That it was the Scripture, or the Doctrine, that he ſpoke of, when he ſaid, *Leſt the Word of God ſhould be Blaſphem'd:* But rather, that worthy Name by which they were call'd (which Name, they who kept the Word deny'd not, as before ſhew'd) For, if they

ſhould not walk according to the Doctrine of the VVord, which they taught; the Ignorant that were without, or they that watched for Iniquity, might be ready to judge, that there was a difficiency in the VVord, by which they were taught, or in the Name which they profeſſed and walked in; and ſo be encourag'd to ſlight and ſpeak evil of the ſame: and thereby the VVord (by which they were taught) might be blaſphemed, through their not walking according to the Doctrine thereof, who made a Profeſſion of it: ſo that the Apoſtle, in ſaying, *Leſt the Word of God ſhould be blaſphem'd*, doth not at all call the Doctrine the VVord; nor doth this in the leaſt ſerve to prove the Scriptures to be properly call'd the *Word of God*; although thereupon J. N. thus concludes, *That there is nothing more evident then this Glorious and ſaving Truth, That the Scriptures or two Teſtament, &c. are properly and principally call'd the Word of God.* But what the Scriptures offer'd by him, with his Arguments thereupon (which I have before ſtated and anſwer'd) do make for his purpoſe, I ſhall leave to the truly Judicious and Impartial Reader to judge.

'The next thing (*ſaith F. N.*) I ſhall inſiſt upon, are 'the Reaſons, for the Confirmation of this Point, or gra-'cious Truth, that I have aſſerted, &c. and I ſhall la-'bour to ſhew that all thoſe places, that I have brought 'to prove Scriptures to be the VVord of God, will ſtand 'firm, &c.

Anſw. All the Scriptures which he hath brought, I have already before examin'd and explain'd, and I cannot but look upon it as ſuperfluous, to go twice over with one VVork, as *F. N.* hath done; for that which is unſound,

ſound, or not right in the Ground, Bottom, or Foundation, can never be made ſound or right by Repetitions: but the Subject before ſtated by *F. N.* is unſound, and not true, as before prov'd; and therefore can never be made ſound and true by Repetitions; for which cauſe (as alſo upon conſideration, that this ſame Subject hath been already oft ſtated, and anſwer'd to, by ſeveral of us, as is notoriouſly evident by ſeveral *Books* now in Print) I look upon it (as I ſaid before) ſuperfluous, to go over with the Repetitions of *F. N.* it being chiefly but a Repetition of the above ſited Scriptures, paraphaiſed upon once more by him, which I have before examin'd, and ſpoken to: And therefore ſhall omit taking further notice thereof at this time; and proceed to his next Subject or Aſſertion, in the 22th and 23th pages of his Book, where he ſpeaks as followeth.

Concerning Scriptures being a Perfect Rule for all Men, &c.

'HAving thus prov'd the Scriptures to be the Word, &c. I ſhall therefore ſhew briefly, That the Scriptures, I have ſo prov'd to be the Word of God, that they are a Perfect Rule for all men to walk by, and no other; and this *(ſaith he)* is clear from *Mat.* 28.20. where Chriſt gives his Diſciples Commiſſion to preach the Goſpel, and ſaith, *Teaching them to obſerve all things whatſoever I command you*: and ſo likewiſe in *Mark*, where Chriſt confirmeth the ſame Commiſſion, &c. *Mark* 16. 15, 16. Now this was not only to be preached for men

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'to hear the ſound of, but alſo to believe and obey the 'ſame: And this Truth is confirm'd in *Acts* 3. 22. where 'its ſaid, *A Prophet ſhall the Lord your God raiſe up unto you,* '*of your Brethren, (ſaith* Moſes*) like unto me, him ſhall you* '*hear in all things, whatſoever he ſhall ſay unto you*: Obſerve 'that, *Him ſhall you hear in all things*: From whence we 'may learn, That Chriſt gives no Licence to his People 'to pick and cull his Wayes, but to hear and obey him in 'all things, whatſoever he ſhall ſay unto them. And 'that the Scriptures are in force as a Perfect Rule, ſee '*Rom.* 16. 25, 26. where the Apoſtle doth affirm the Au-'thority thereof, and ſaith, *The Myſtery that was kept ſecret* '*ſince the World began, is now made manifeſt by the Scripture of* '*the Prophets, according to the Commandment of the Everlaſting* '*God, and made known unto all Nations for the Obedience of* '*Faith, &c.*

Anſw. Reader, I would not be miſ-taken in my Intentions, as though, *I went about to under-value the Scriptures of Truth*; or, *as though I had ſlight eſteem of them* (for, I do in reallity own them; and do acknowledge them to contain many true Teſtimonies of him, whoſe Name is call'd the Word of God; who is the perfect Way to the Father; and the alone Guide, that leadeth unto Life eternal; a Leader and Commander unto his People, appointed of the Father: I ſay, I own the Scriptures to contain many true Teſtimonies concerning him, and concerning many other things; and that they ought to be believ'd, &c. But that they are therefore a Perfect Rule for all men to walk by, and none other, I cannot own; for, they no where teſtifie of, or concerning themſelves: And if it were certainly ſo, That they were a Perfect Rule, and

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no other (as *F. N.* affirmeth) then it must of necessity follow, That they, who have not the Scriptures, are without a Perfect Rule; and that before the Scriptures were written, the Ancients and Worthies of God, as, *Abraham, Isaac, Jacob, Noah, Lot, Enoch, &c.* had no Perfect Rule to walk by; except he could prove, That the Rule by which they walked *(and by which* Abraham *was to walk before God, and be Perfect)* was no more to be a Rule, after the Scriptures were written; the which I no where find recorded in the Scriptures: But contrariwise, That same Rule, by which they walked, bore Witness unto the Scripture: And the Scriptures offer'd by *F. N.* do not at all prove, that they are a Perfect Rule; except it could be prov'd, that they contain all things that Christ commanded his Apostles to preach and teach, which in reason none can conclude; for, although the Scriptures be a part of what they preacht and taught, yet there is but very little of what they taught and preacht declar'd in them; nor indeed, little at all of the Preachings and Teachings of the most part of the *Apostles*; therefore, if their Preachings and Teachings be the Perfect Rule for all men to walk by, then the Scriptures are not indeed that Perfect Rule, they containing in them such a small part of what they preacht and taught.

Again, It cannot be understood, That the Scriptures were the Gospel that was preacht to every Creature under Heaven; for, a great part of the People under Heaven, never heard (nor heard of) the Scriptures: *But the Gospel was preached to, or in, every Creature under Heaven, Col.* 1. 23. Therefore the *Scripture* is not the *Gospel.*

And again, The Gospel that they preached, was, and is Everlasting: But the Scriptures cannot be rationally understood to be Everlasting, because they are things

that are ſeen, which are temporal; therefore the Scriptures are not the Everlaſting Goſpel, but the Power of God is, *Rom.* 2. 16.

And what doth that ſaying of *Moſes* avail, to prove the *Scriptures* a perfect Rule for all men to walk by? For, if that Prophet was, and is to be heard in all things, then he is to be looked unto as a Guide, and Commander, and Ruler; and if a Ruler, then his Spirit, by which he rules, is the Perfect Rule above Scripture.

And as to his ſaying, 'The Apoſtle confirms the Scripture to be a Perfect Pule by theſe words, *The Myſtery that 'was kept ſecret ſince the World began, is now made manifeſt, 'and by the Scriptures of the Prophets, &c.*

Anſw. What, though that great Myſtery was made manifeſt, according to the *Scriptures* of the Prophets, that doth not prove the Scriptures a Perfect Rule for all men to walk by; for, the Manifeſtation of that Myſtery by the Scriptures of the Prophets, was no more but their perſwading (or ſhewing) them out of *Moſes* and the Prophets concerning Jeſus, *Acts* 28. 23. of whom all the Prophets bore Teſtimony: For this Jeſus, concerning whom the Apoſtles (by Revelation and Commandment of the Everlaſting God) perſwaded the People, was the Myſtery that had been hid, as the Apoſtle to the *Coloſians*, cap. 1. ver. 26, 27. declareth, ſaying, *The Myſtery which hath been hid from Ages and Generations, but now is made manifeſt, &c.* Which is Chriſt in you the Hope of Glory [Mark] *Is now made manifeſt*: So here was the manifeſting of that Myſtery, by the Scriptures of the Prophets, even by perſwading them, or ſhewing them out of the Prophets concerning Jeſus: ſo that the Apoſtle doth not affirm (nor in effect affirm)

affirm) in the Scripture, *That the Scriptures are a Perfect Rule*; but ſimply declares, That by the Commandment of the Everlaſting God they made known that Myſtery (or preached Jeſus) by (or out of) the *Scriptures* of the Prophets, who had teſtified of him that was to come, and was then come according to their Teſtimony, who is the Way, the Myſtery, and the Word, which all are to hear, obey, and keep.

But then ſaith *J. N.* 'This is that Rule that Chriſt 'directeth unto in *Joh.* 5. 39, 40. where Chriſt ſaith, *Search* 'the Scriptures, for in them ye think to have Eternal Life: and to 'take away all Objections, as if it were only their *thoughts*, 'and not really ſo, he addeth theſe words, *And they are* 'they which teſtifie of me: and by way of Reproof, becauſe 'they did not ſo do, he again ſaith, *You will not come to me* 'that you may have Life; by which he plainly ſheweth, that 'there was Life therein, by dutiful Obedience by Faith 'in him; ſo that here the great Prophet and Teacher of 'his People ſendeth us to the *Scriptures*, as a Rule through 'Faith to come to Life.

Anſw. How wilfully blind this man ſeems to appear, or like one that would put out his own Eyes, and others alſo! to wreſt and pervert the words of Chriſt in ſuch a groſs and ſhameful manner, by tearing of them in ſunder, and mixing his own Imaginations therewith, to make them look quite another way, or to import another thing; for that which *J. N.* argueth Chriſt confirmeth (*viz.* Their thoughts of having Life in the *Scriptures*) he indeed reproved, as the words in themſelves without wreſting clearly ſignifie; for ſome Tranſlations render it thus, *Ye ſearch the Scriptures, for in them ye think to have*

Eternal Life; and they are they which teſtifie of Me; and ye will not come unto Me: Mark, *Ye ſearch, &c.* he tells them they did ſearch; but why? becauſe they thought to have Eternal Life in them, which were but a Teſtimony of him, who was the Life; and he (by way of Reproof to them, for not believing on him, in whom Life was, and of whom the *Scriptures* (which they ſearched) did teſtifie) ſaid, *Ye will not come unto me that ye may have Life:* [Mark] his *Me* here ſpoken of, that they would not come to for Life, was not the *Scriptures*, but Chriſt Jeſus, of whom the Scriptures teſtified: ſo that he did not plainly ſhew, *That there is Life in the Scriptures*, as *F. N.* (either wilfully or ignorantly) affirmeth; nor directs to them as *A Rule to come to Life*: But reproves them becauſe they did not come unto him for Life, of whom the *Scripture* teſtified: ſo that the moſt *F. N.* hath done by this Argument is, even manifeſted his perverſe crooked ſpirit, by which he wreſts and perverts the Scriptures, and would ſet them in the place of Chriſt, to give Life: But what is the End of the crooked *Serpent* in this Work, but to keep people from coming unto Chriſt the *Power of God*, through which Life Eternal is received by all that follow and obey him, who is the Truth, whoſe Spirit of Truth will lead into all Truth, as a certain Rule for all to walk by, and in, which Chriſt directed them to wait for, as a Guide to walk by; and the Apoſtle exhorted them to walk in the Spirit, ſaying, *There is no Condemnation to ſuch, &c. Rom.* 8. 1. *Gal.* 5. 16. *Acts* 1. 4, 5. And all this the ſubtil *Serpent* doth under pretence of Promoting (and not Perverting) the right Way of God, and Rule of Life; but this ſerves not (as before ſhewed) to prove, That Chriſt directed to the Scriptures, as a Rule to come to Life; but that he reproved

them for that they would not come to him, who was the the Life, that they might have Life.

But then saith *J. N.* 'This Truth is confirmed in '*Paul's* Epistle to *Timothy*, chap. 3. vers. 15, 16, 17. where 'the Apostle sheweth, the Scriptures are able to make us 'wise unto Salvation through Faith in Christ Jesus (And from hence *J. N.* argueth) 'That if the Scriptures are 'able to make us wise to Salvation through Faith that is 'in Christ Jesus, then the Scriptures are a Perfect Rule 'for all men to walk by, and none other: But the Scrip-'tures are able to made us wise unto Salvation through 'Faith that is in Christ Jesus, therefore the Scriptures 'are a Perfect Rule for all men to walk by, and none 'other.

Answ. To which I answer, That Argument is falacious; for, though the Scriptures are able to make wise to Salvation through Faith that is in Christ Jesus; yet it doth not follow (according to the sequel of the major) that the Scriptures (the Faith in Christ Jesus being left out, as *J. N.* hath done) are a Perfect Rule for all men to walk by, and none other; because its through that Faith which is in Christ Jesus, that they are able to make wise, &c. which Faith he makes no mention of in his Assumption and Conclusion, that they are a Perfect Rule, &c. by which the Falaciousness of his Argument appears.

And indeed its necessary, that all should understand how the Scriptures are able to make wise unto Salvation, through Faith, &c. for, the Scriptures here spoken of (and which Christ spoke of, when he said, *Ye search*

the Scriptures, &c.) cannot be otherwise understood then the Scriptures of the old Testament, because the other was not then written: And those Scriptures of the Prophets were they that testified of Christ, who is the great Salvation of God: And God said by the Prophet, *He had given him a Covenant of Light to lighten the* Gentiles, *to be for Salvation to the Ends of the Earth*: And the Prophets likewise shewed the time when, and the place where this *Messiah* should be born and brought forth in that Body which was prepar'd for him; in which old *Simeon* beheld the Salvation, to wit, *The Light of the* Gentiles, *and the Glory of* Israel: so that the Scriptures of the Prophets, containing in them so many clear and infallible Testimonies of the great Salvation of God, and of the time and place of the Appearance thereof, they were able through Faith in Christ to make him wise, or to give an Understanding, that he was the great Salvation of God that was then appear'd, according to the Testimonies of the Prophets, which from a Child he had known: And so on this wise, coming to the Knowledge of the great Salvation of God by Faith in him, he in the same Faith did doubtless follow him, as a *Sheep* that knew his Voice, that so he might receive Life Eternal (which he gives to his Followers) and become an Heir of that Salvation, which through Faith in Christ he was made wise unto, and so coming as a *Sheep* to be a Follower of the true *Shepherd*, he own'd him for his only Guide, and his Spirit as the only Rule to walk by, and to speak by, whose Preaching was thereby, even with words that it self taught, 1 *Cor.* 2, 13.

And this is that Perfect Rule which cannot be corrupted, as the Scriptures may, as *F. N.* confesseth; and

ſo cannot be ſaid to be a Perfect Rule, if corrupted: And indeed *J. N.* is one that greatly corrupts them (as he ſtates them) thinking thereby to prove them a Perfect Rule, even as before ſhewed.

The next Argument to prove Scriptures a perfect Rule is, 'That if the Scriptures be given by Inſpiration, and 'are profitable for Doctrine, for Correction, for Inſtru-'ction in Righteouſneſs, that the Man of God may be 'perfect, throughly furniſhed unto all *Good Works*, then 'the Scriptures are an Abſolute and a Perfect Rule for all 'men to walk by, and none other: but the Scriptures are, '&c. therefore, &c

Anſw. That the Scriptures (though not all Scriptures) were given by Inſpiration of God, I ſhall grant; and that they are profitable, as aforeſaid, I ſhall acknowledge: but that they are therefore an abſolute and a perfect Rule for all men to walk by, and none other, as *J. N.* affirmeth, that I do not acknowledge, but deny; becauſe that may be profitable to man in order to the perfecting of him to all Good Works, which may not be an abſolute and perfect Rule for him to walk by, and none other; as for inſtance, One man may be profitable to another in teaching and inſtructing of him by the Spirit of the Lord, to walk in the Light and Spirit of the Son of God, which the Father hath ſent into the Heart, that ſo by that Spirit, and the Power of it, he may be able to deny all Unrighteouſneſs, and be furniſhed thereby perfectly to perform all *Good Wooks*; herein I ſay one man may be profitable to another, and yet it cannot therefore be ſaid, That that man, who is ſo profitable &c. is an abſolute and perfect

Rule

Rule for all men to walk by, and no other; for it were ridiculous: ſo that although the Scriptures be profitable, as aforeſaid; it doth not at all follow (as *F. N.* concludeth) that they are therefore a Perfect Rule, and no other.

But that Word, Light, or Spirit of Truth in the inward parts, from whence the Scriptures proceeded, and which by the Scriptures we are inſtructed to walk in, to hear, and obey (which cannot be corrupted, as the Scriptures may) that is the alone, abſolute, and perfect Rule, all men ought to walk by, and none other, as ſaith the Scripture, *Nehemiah 9. 20. I gave them my Good Spirit to inſtruct them.* And this is that Rule or Leader which Chriſt directeth to, *Even the Spirit of Truth, which will lead into all Truth, Joh. 16. 13.* the ſame the Apoſtle directeth to, ſaying, *Walk in the Spirit, and you ſhall not fulfil the Luſts of the Fleſh* [Mark] What more Perfect Rule can be then that which keeps from the fulfilling the Luſts which bring forth ſin; for if the Luſts be not obey'd and fulfilled, the ſin is not acted; therefore ſaid the Apoſtle, *He that abideth in him ſinneth not*; by all which it appears that *F. N.* hath not proved that the Scriptures are a Perfect Rule, and none other: Neither do the Scriptures any where teſtifie of themſelves, as a Perfect Rule, excluding all other: But frequently bear Teſtimony unto that one antient ſtanding RULE, which was from the beginning, from which the Scriptures were given forth, and which they direct unto.

'Again, (ſaith *F. N.* pag. 26.) For further Confir-'mation of this Truth I ſhall add ſome few Arguments 'more, that the New Teſtament Way is a Perfect

'Rule

'Rule for all men to walk by, and none other.

Anſw. This wholy alters the Caſe; for it is not the New Teſtament Way being a Perfect *Rule*, &c. that we are contending againſt; neither will his proving the new Teſtament Way to be a perfect Rule, at all prove the Scriptures to be a perfect *Rule*; except he could firſt prove the Scriptures to be the New Teſtament Way, which he is never able to do; for its declared in the Scriptures called the New Teſtament, That Chriſt, who is God's Covenant of Light, ſaid, *I am the Way, the Truth, and the Life, Joh.* 14.6. *Abide in me, &c. cap.*15.4. *And my Sheep hear my Voyce, and they follow me, and I give to them Eternal Life, Joh.* 10. 27, 28.

Another New Teſtament Way or Perfect *Rule* then this, for men to walk in, and by, I no where read of in the Scripture of Truth; but this Way (as the New and Living Way) which leads to the Holieſt of all, is frequently borne witneſs of in the Scriptures, which (as before I have ſaid) contain many Teſtimonies concerning this Juſt One, who is the Way, the Word, the Truth, &c.

And indeed, the whole ſcope or drift of the Scriptures, or of what is contained therein, is to direct and enduce people to walk in him, and according to him, who is the Way, the true *Shepherd*, that carries his Lambs in his Arms (Mark, if his Lambs are in his Arm, then he is eſſentially preſent with them.)

And I do no where read in the Scriptures that they are called the New Teſtament, or the New Teſtament Way; but they teſtifie of the New Teſtament, that it is the Spirit that giveth Life, as in 2 *Cor.* 3.6. the Apoſtle ſaith

ſaith, *Who hath made us able Miniſters of the New Teſtament, not of the Letter, but of the Spirit; for the Letter killeth, but the Spirit giveth Life:* And they teſtifie of the Way, that it is Chriſt, ; ſo that the Way of the Spirit (which is the New Covenant) is Chriſt, and they that are led by the Spirit, they walk in Chriſt the New Teſtament Way; ſo that if *F. N.* had proved the New Teſtament Way to be a perfect Rule,&c. it had ſerved nothing for his purpoſe to prove the Scriptures a perfect Rule, they being proved not to be the New Teſtament; as alſo ſaid the Angel unto *John*, cap. 19. verſ. 10. *The Teſtimony of Jeſus is the Spirit of Propheſie*: though I do acknowledge, as before, That this New Teſtament, or New Covenant, or Teſtimony of Jeſus is teſtified of in the Scriptures of Truth; yet they are not the thing, nor do they contain the thing in them which they teſtifie of, as *F. Newman* ſeems to imply they do, as hereafter may be ſignified.

But inſtead of proving the New Teſtament Way a *perfect Rule*, he goeth about to prove the Scriptures a *perfect Rule*, but never proves (nor goes about to prove) them to be the New Teſtament Way; but takes that for granted (as far as I perceive) although that is the principal matter wherein the Controveſie lies betwixt us, which I plainly perceive *F. N.* doth not underſtand, though he hath ſo deeply engag'd himſelf: For, if he could have proved the Scriptures, called the *New Teſtament*, to be the *New Teſtament Way*, I ſhould not have put Pen to Paper to have contended againſt their being a *perfect Rule* for all men to walk by: But herein is the great Miſtake amongſt many (as alſo in this man). They put the Dead Letter for the Living Word, and the Scriptures for the Way, and ſo would ſet them in the ſtead of the thing which they do

but

but teſtifie of; and thereby keep people alwayes learning, and never able to come to the knowledge of the Truth, which ſanctifieth and ſetteth free, 2 *Tim.* 3. 7. *Joh.* 8. 32. *Joh.* 17. 17.

Then *J. N.* like a man fighting with the Wind (or like one that ſets up a Poppit of his own, and ſuppoſeth it to be anothers, and then lies fighting with it, when he has done) rumbles over a great deal of ſtuff (like one that wanteth Work) contending againſt a Third Covenant, or a Third Teſtament Way, arguing in the 26th page of his Book, 'That if a Third Covenant, or a Third Teſtament Way 'hath not been any where promiſed of God, then the 'Second is ſtill in force, for all men to walk by, and 'none other. And for my part, I know none that aſſert a Third Covenant, or a Third Teſtament Way; nor yet any that deny the Second to be in force: ſo that *J. N.* hath buſied himſelf to no purpoſe, as I ſaid before, like one beating of the Air; but I do not intend ſo to buſie my ſelf, to contend againſt him about things in which I am not concern'd: For, as I ſaid, I own no other Covenant nor Teſtament Way, but the *Second Covenant*, which God promiſed by the Mouthes of his Prophets, ſaying, *Jer.* 31. 33. *This ſhall be the Covenant that I will make, &c. I will put my Law in their Inward Parts, and write it in their Hearts; and will be their God, and they ſhall be my People: And they ſhall no more teach every man his Neighbour*, ſaying, *Know the Lord; for they ſhall all know me, &c.* And in *Iſa.* 59. 21. he ſaid, *This is my Covenant with them, ſaith the Lord, my Spirit which is upon thee, and my Words which I have put into thy Mouth ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from hence forth and for evermore.* [Mark] This Law and Spirit with-

in, the New Covenant, the New Teſtament Way, teſtified of in the Scriptures of Truth, to be an Everlaſting Covenant; this we own to be a Perfect Rule for all men to walk by, unto the End of the World, and none other. And for a third Covenant, or third Teſtament Way, I know none aſſert it; therefore I ſhall not trouble my ſelf to contend about it; but ſhall leave that part of his Book for thoſe whom it concern, if there be any; though I cannot well but obſerve, that he hath offer'd many fooliſh, falacious and ignorant Arguments; pretending thereby to prove the New Teſtament Way ſtill in force, and to be ſo to the End, which I have already granted (and ſhall be ready ſo to do at all times) but ſtill he miſtakes the matter, by putting the Dead Letter in the place of the Quickning Spirit; and directeth people to the Letter for Life, when its only the Spirit that giveth Life, as before is ſignified; and ſo he ſtumbleth at the Stumbling-Stone; a Rock, which many have run againſt, and have been ſplit.

And ſo after he hath rumbled over divers ſylogiſtical Argments, which ſerve to ſignifie, that he loves to hear himſelf talk *Logick*; thereby ſtill labouring to prove, *That no Third Covenant, or third Teſtament Way is to be expected, for which cauſe the Second is to ſtand in force unto the End, &c.* He then, in page 42. of his Book, comes to lay down ſome ſad Conſequences, 'Which will *(as he ſaith)* follow by 'denying the Scriptures to be the Word of God, and by 'making them inſufficient as a Rule in order to Man's Sal-'vation; and firſt, *(ſaith he)* It taketh away the general 'Ground of Faith from all men. 2dly, It denyeth the 'Ground of Faith for the Remiſſion of ſins. 3dly, It ma-'keth void the Exerciſes of Faith in the precious Promiſes 'of God; for what hath Faith to exerciſe it ſelf in, but

'only

'only the Promiſes of God in the Scriptures: 4thly, 'It denieth the Comforts of Faith; for all the Com-'forts that Faith can bring to the ſoul, muſt be brought 'from the precious Promiſes of God in the Scripture. '5thly, It Deſtroyeth the Support and Supplyes of 'Grace to the Soul in a time of Affliction; and to de-'ny the Scripture to be the Word of God, is to deny 'the Fountain and Well-ſpring of Comforts to the Soul. '6thly, It denieth the Knowledge of Acceptance with God. '7thly, If the Scriptures be denied to be the Word of 'God, and thereby made inſufficient as a Rule, &c. then 'all men are left in the dark; for no man is able to know 'that God will ſave any, but by his Word, which is con-'tain'd in the Scriptures; for this is the Word of Salvati-'on, or that which directeth to the Means by which we 'ſhall obtain Life. 8thly, Without this (meaning Scrip-'ture) we know not that there is any God, or Chriſt, or 'Salvation by God in Chriſt, &c. Laſtly, It leaveth men 'to walk by Fancy or Imagination, &c.

Anſw. To all which I ſhall anſwer, That for as much as we (the People of God called *Quakers*) do not aſſert or own a third *Teſtament Way*, which *J. N.* ſeems to fight againſt and oppoſe; it would be as ſuperfluous for me to reply to his Sylogiſms, as it hath been in him to offer them; and I ſhould (therein) but anſwer a *Fool* according to his *Folly*, and ſo become like unto him, which I am no way enclined to do; but ſhall proceed to examine, whether or no thoſe dreadful Conſequences, aſſerted by *J. N.* will follow the denying of the Scriptures to be the Word of God, and a Perfect Rule for all men to walk by, and none other.

First, How doth it take away the general ground of Faith from all men, to deny the Scriptures to be the Word, and Rule, &c. seeing the Word is still owned to be in beeing, and to be heard, which was the Ground and Author of the Faith of *Abraham*, and the Holy Men of God, who believed before the Scriptures were written? And because they believed, therefore they spoke forth the Scriptures: by which it appears, That the Faith, that was once deliver'd to the Saints (which we are earnestly to contend for) was received by them through hearing of the Word, before the Scriptures were written; and therefore the Scriptures were not the Ground of their Faith: so that to deny the Scriptures to be the Word of God, is not to deny or take away the Ground of that Faith, which by the Spirit or Word was once deliver'd to the Saints: For the Apostle, in *1 Cor.* 12. 9. declares the Ground of the Faith which the Church had receiv'd (and which he labour'd in the Word (which wrought mightily in him) for the building of them up in) to be the Spirit, when he spoke of the diversity of Gifts which they had receiv'd; he said, *To another is given Faith by the same Spirit:* And this doth not at all oppose or contradict that Scripture which saith, *Faith comes by Hearing, and Hearing by the Word of God*; because the Father, Word, and Spirit are one Substance, and are not divided (but the Scripture is not one Substance with the Father and Spirit) so that he who heareth the Word heareth the Father and the Quickening Spirit also.

2 *Cor.* 4. 13.

And this Author of Faith (as I said before) was heard and believed before the Scriptures were written; and remains the same this day as yesterday, and the same for-

ever,

ever, a Foundation of Faith that ſtandeth ſure, and is not a far off from every one, *but is nigh, even the Word nigh thee, in thy Heart and in thy Mouth*; and this is the Word of Faith which the Apoſtle preached, and which we preach, by the hearing of which Faith cometh: ſo that denying the Scriptures to be the Word is not to deny the Ground and Foundation of true Faith; neither is it in the leaſt to under-value the holy Scriptures, which ſo frequently teſtifie of the Ground, and Foundation, and Author of the true Faith.

Secondly, And as for his affirming, 'That to deny the 'Scriptures to be the Word, is to deny the Ground of 'Faith for the Remiſſion of ſins.

Anſw. I anſwer No; if the Word be the Ground (as moſt true it is) the Ground is not deny'd by denying Scriptures to be the Word; becauſe the *Scriptures*, which teſtifie of the Word, are before proved not to be the Word.

And they which had the Seal of Acceptance with God, had (without Controverſie) the Seal of Remiſſion of ſins; becauſe, without Remiſſion there can be no Acceptance, But the Servants of God had the *Seal* or Teſtimony of Acceptance with God, even ſome before any part of the *Scriptures* were written, as *Abel, Enoch, Abraham, &c.* therefore the Scriptures were not the Ground of Faith for the Remiſſion of ſins, but the Word which was before the *Scriptures* were written: ſo that to deny the *Scriptures* to be the Word of God, is not to deny the Ground of Faith for the Remiſſion of ſins.

And the Prophet *David*, who ſometime complained, *Pſal.* 38. 4. *That his Iniquities were gone over his head as a Burden*

Burden too heavy for him to bear; afterwards declar'd, *Pſal.* 103. 12. *That as far as the Eaſt is from the Weſt, ſo far had the Lord removed his Tranſgreſſions from him*: Now where did the *Scriptures* tell him that his Iniquities were put ſo far from him? Or how were they the Ground of this Faith by which he thus ſpoke, and by which he had this Evidence of the Remiſſion or Removing of his ſins? Was not the Word, which was ſettled in the Heavens, and which was a Light to his Feet, &c. the Ground of this Faith: Which Word healed him when he was in Diſtreſs, and when his Wounds ſtunk becauſe of his Folly; which Word ſtill remaineth, and is owned as the Ground of Faith for the Remiſſion of ſins, though the *Scriptures* be not acknowledged to be the Word.

Thirdly, And for his ſaying, 'It maketh void the Exercíſes of Faith in the precious Promiſes of God; for, 'what hath Faith to exerciſe it ſelf, but only the Promiſes 'of God in *Scripture*, &c.

Anſw. I anſwer, The true Faith, which Chriſt is the Author of, hath the Power of God (in which it ſtands) to exerciſe it ſelf in, as the Objects thereof; through which Power of God (which is the Goſpel) Life and Immortality is brought to Light, 2 *Tim.* 1. 10. as Fruit of that Faith which ſtands in Chriſt the Power; ſo that Vertue and Knowledge is thereby added to the Faith, by which the true Believer is built up in his Holy Faith: ſo that denying the *Scriptures* to be the Word doth not make void the Exerciſes of Faith, nor take away the Ground in which true Faith ſtandeth, as *J. N.* vainly imagineth; becauſe the Scripture is not the *Power of God*, in which

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the true Faith ſtandeth: Neither doth it follow, as *F. N.* aſſerteth, *That Faith muſt be exercis'd in Scripture, or elſe upon Fancy and Imagination*; becauſe it may be exerciſed in the Power of God, as in the true Ground thereof, which is neither Scripture, nor Imagination, nor Fancy; for the Apoſtle ſaid, *That his Speech and Preaching was not with enticing words of man's Wiſdom, but in Demonſtration of the Spirit and of Power, that their Faith might not ſtand in the Wiſdom of Man, but in the Power of God*, 1 *Cor.* 2. 4, 5. And in this are the Exerciſes of that true Faith, which (by the Spirit or Word) was once deliver'd to the Saints, and which we now earneſtly contend for. But *F. N.* by this Aſſertion ſignifies that he is a *Stranger* to the Power of God, in which true Faith ſtandeth, and therefore we may rationally conclude, That he is alſo Reprobate concerning that Faith which Chriſt the Power of God is the Author and Object of.

Fourthly, He ſaith, 'It denyeth the Comforts of Faith; 'for all Comforts that Faith can bring to the ſoul, muſt 'be brought from the Promiſes of God, according as they 'are laid down in the Scripture, &c.

Anſw. Here *F. N.* abſolutely limits God, without any *Ground or Reaſon, or Warrant for ſo doing*; as though *God*, who is the Fountain of all true *Comfort*, could not convey true *Comfort* to the *ſoul* of a Believer by his Faith, but he muſt firſt fetch it from the *Scripture*; and ſo in effect the *Scripture* muſt be ſet above *God*, or at leaſt, in the Place of *God*.

But what *Scripture F. N.* hath to prove this his abſurd Affirmation, I know not; he hath produced none to prove that

that, nor indeed any of the ſad Conſequences, which he ſaith will follow the denying the *Scriptures* to be the *Word of God*, and *Perfect Rule, &c.* we have only his bare word for it; but whether that be of ſufficient authority to enduce us to believe his Aſſertions, I leave to the judicious Reader to judge; ſeeing that Chriſt ſaid to the Woman of *Samaria, That the Water that he would give, ſhould be in him that received it as a Well ſpringing up to Eternal Life*, Joh. 4. 14. & again, Joh. 7. 38, 39. ſaid, *He that believeth on Me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water: But this ſpake he of the Spirit, which they that believe on him ſhould receive.* [Mark Reader] The Spirit that they ſhould receive that believed on him (and whoſe Faith ſtood in the *Power of God*) was that Living Water that ſhould be in them ſpringing up unto Eternal Life, or that ſhould flow up in them through Faith; and this *Comfort* their Faith did not fetch from *Scripture*, but by their Faith was known to dwell in them, *as their Everlaſting Comforter, that was to abide with them forever*, even the Spirit of Truth, according as Chriſt promiſed, *Jo.* 14. 16, 17. ſo that to deny the Scripture to be the Word, is not to deny the *Comforts* of Faith, becauſe that the *true Comforter* was known by Faith, and is known by Faith to remain though the Scripture may be taken away; and yet it doth not deny the *Comfort* of the Scripture neither, unto thoſe who have the underſtanding thereof.

Fifthly, *J. N.* ſaith, 'It deſtroyes the Support and 'Supplies of Grace to the ſoul in a time of Affliction, '&c. and to deny the Scriptures to be the *Word of God*, is 'to deny the very Foundation and Well-ſpring of *Com-*'*forts* to the ſoul in Affliction, which is brought out of

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'the Promiſes in the *Scriptures* to the ſoul, &c.

Anſw. This Aſſertion is like the former, only the laſt part thereof ſomewhat more groſs Blaſphemy, without any *Scripture Argument* to prove any part thereof, only his own Aſſertion, as in the reſt, though full contrary to the Teſtimony of the Prophet, who ſpeaking of the Affliction of the ſoul ſaid, *When the Enemy ſhall come in like a Flood the Spirit of the Lord ſhall lift up a Standard againſt him:* That was the Support and Relief of the ſoul in the time of its Affliction, according to the Prophets Teſtimony; and the ſame *Support* the Children of Light do ſtill witneſs, whoſe Faith ſtands in the *Power of God*, and whoſe Truſt is in that Name which is a *ſtrong Tower.*

And for his calling the *Scriptures* the very Fountain and Well-ſpring of *Comforts*, &c. Its groſs Blaſphemy, and a Robbing of God, who is a Spirit, and who is the Fountain of all *Good*, whoſe Spirit (as before ſhewed) is in them that believe as a Well ſpringing up unto Eternal Life; for the *Scriptures* no where call themſelves the Fountain, nor have the holy Men of *God* ſo called them; but they teſtifie of him who is the *Fountain of all Good:* Neither are they in themſelves any where called the *Well-ſpring of Comforts*; but they teſtifie of the Spirit of Truth, the *Comforter*, that it ſhall be in them that believe, a Well ſpringing up unto Eternal Life: ſo that *J. Newman* to make good his Argument, if he could, Blaſphemouſly putteth the Dead Letter in the place of God, and in the place of the Living Spirit.

Sixthly, He ſaith, 'It denieth the Knowledge of Ac-'ceptance with God; for if the *Scriptures* be deny'd to be

'the *Word of God*, then who knoweth what God will ac-'cept; &c: and who knoweth what God counteth ſin 'and wickedneſs, &c.

Anſw. To which I anſwer, This is in part anſwer'd already; for *Enoch, &c.* had this Teſtimony, *That he pleaſed God*, Heb. 11. 5. before the *Scriptures* were written; and that Teſtimony was the *Seal of Acceptance* with *God*, which I dare affirm every true Believer will acknowledge; and this Teſtimony of Acceptance he did not receive from *Scripture*; for there was none; but he obtain'd it by Faith, which the Word (that was in the Beginning) was the Author of, as the Apoſtle ſaid, *He that believes hath the Witneſs in himſelf*, 1 *Joh.* 5. 10. by which it appears, That the Knowledge of Acceptance, or the *Seal* of being Well-pleaſing unto God, is not the *Scriptures*, but the Spirit of Faith.

But that *J. N.* and others, may ſee the *Confuſion* that he runs into while he is fighting againſt the Truth, I inſert his own words in the 77th page of his *Book*, and compare them with this Aſſertion; he ſaith, 'I ſhall freely 'own the giving forth of his bleſſed Spirit into the Hearts 'of his Children, whereby they are directed into his Moſt 'Holy Will, by the enlightening of their ſpirits by that 'Holy Spirit of Promiſe, by which they know their Adop-'tion; and alſo, by the ſame Spirit can own God to be their 'Father, &c.

Thus far are his own words, by which the Reader may eaſily judge whether or no *J. N.* doth not ſpeak abſolutely contrary to the Belief or Perſwaſion of his mind, in ſaying, 'If the *Scriptures* be deny'd to be the *Word of God*, 'it denieth the Knowledge of Acceptance; and who then

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'knoweth what *God* accounteth ſin and wickedneſs, &c. I ſay, let the Reader but compare his *Confeſſion* concerning the Spirit with his Aſſertion concerning the *Scripture*, and he ſhall ſee his *Contradition* ſufficiently; for, if the giving forth of the Spirit directeth into the Knowledge of the Moſt Holy Will of the Father, then by the ſame Spirit, what is contrary to that muſt abſolutely be known alſo; and how then can it be ſaid, that without Scriptures be owned to be the *Word of God*, the Ground of the Knowledge of Acceptance with God is deny'd; ſeeing that which manifeſts the will of the Father, manifeſts that which is acceptable to him, and thereby its known? And all this may be known by the Spirit, as *J. N.* confeſſeth, to the wounding of his own Work. And indeed, What he hath acknowledged is to be known by the Spirit, is even enough for any man to know, or enough to give Satisfaction to every *Soul*, who breathes after the Knowledge of Acceptance with God: For what can give more ſatisfaction to a man, then to know the holy Will of God by his Spirit, and to know his Adoption, and to know that God is his Father? Certainly there is no cauſe for him that hath this Knowledge to queſtion his Acceptance with God: And this may be known without Scripture, even by the holy Spirit of Promiſe, as *J. N.* confeſſeth: therefore to deny the Scriptures to be the *Word of God*, doth not deny the Knowledge of Acceptance with God; and thus out of his own Mouth he is judged.

Seventhly, He ſaith, 'If the Scriptures be denied to 'be the Word of God, &c. then all men are left in the 'dark, &c. for no man is able to know that God will ſave 'any, but by his Word, which is contain'd in the Scrip-

'tures; for this is the Word of Salvation, or that which 'directeth to the Means by which we ſhall obtain Life, '&c.

Anſw. That none are able to know that God will ſave any, but by this Word, that I ſhall eaſily acknowledge; becauſe its the Word only that is able to ſave: but that the Scriptures are this Word, or alone able to ſave, that I do not acknowledge, but deny; and *J. N.* hath produced no *Proof* for his Aſſertion, but only his own Affirmation, nor indeed can he: although he boldly ſaith, *They are the Word of Salvation*, yet they no where ſay ſo of themſelves; but they teſtifie of the Word of Salvation, and *That it was ſent unto the Children of* Abraham, *and unto all amongſt them that feared God*, Acts 13. 26. [Mark] This was not the *Scriptures* that were ſent amongſt them; but the *Word of Salvation*, or that Word which is able to ſave, *Jam.* 1. 21. which the Apoſtle there beſought the Children of *Abraham* to receive with Meekneſs, calling it the *Ingrafted Word*, or as ſome *Engliſh* Tranſlations have it, *The Word that is grafted in you*: ſo this is the *Word* that is able to ſave, the *Word of Salvation*, the *Word of Faith in the Heart, &c.* which *Word* was in the Beginning, the Author of the Faith of the Fathers; by which *Jacob* knew that God would ſave, even before *Scriptures* were written, which made him ſay (*Gen.* 49. 18.) *O Lord, I have waited for thy Salvation:* By all which it appears, That to deny the *Scriptures* to be the *Word of God*, doth not leave men ſo in the dark, as *J. N.* affirmeth, but that they are ſtill in a capacity to know that God will ſave; and alſo to ſee the Salvation of God, which is promiſed to them that order their *Converſation* aright.

And whereas he ſaith, 'That the Scriptures direct

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'to the Means by which we ſhall obtain Life.

I Anſwer, I ſhall eaſily acknowledge that; for, as I have before ſaid, they contain many true Teſtimonies of him, who is the alone Leader unto Life; and they are profitable for Doctrine, for Inſtruction, &c. that people may be directed to Chriſt the Way, which they teſtifie of; and that they may be turned from Darkneſs to the Light, which diſcovers the Darkneſs; and that they may come to receive with Meekneſs the ingrafted Word, or the word which is grafted in them, by it to be taught, and led unto the Poſſeſſion of Life; for this is the Means by which Life is obtain'd, which the Scriptures teſtifie of, and direct unto; and for this Work we own the *Scriptures* to be profitable.

But this doth not run paralel with the Affirmation of *J. N.* in the 24th page of his *Book*, where he affirmeth, 'That Life was in the Scriptures; for its one thing to ſay, 'that there is Life therein; and another thing to ſay, they 'direct to the Means by which Life is obtain'd. If *John Newman* aſſerted no other thing then the latter, there had been no Controverſie about this Point; for, ſo far we own the *Scriptures*: But his Confuſion ſheweth what his ſpirit is, oft-times contradicting and oppoſing himſelf, as is uſual with thoſe that oppoſe the Unchangeable Truth.

But I perceive, an Objection may ariſe in the Ignorant concerning this thing, *That if the Word which is able to ſave, be grafted in people, and be nigh unto all, even in the Heart and Mouth; why then are not all ſaved? or, why do not all ſee the Salvation of God? or, why did the Apoſtle Exhort them to receive it with Meekneſs, if it were in them already?*

I Answer, though the Word, or Spirit, (which is one) was in them, yet they being disobedient thereunto, did not receive it, or had not received it; but had alwayes resisted it, as the Apostle tells them, *Acts* 7. 51. and so were like unto those that *Job* spoke of, saying; *They are of them that rebel against the Light, who know not the Way of it*, &c. *Job* 24. 13. so that although the Word, or Light, or Spirit be in a people, and they rebel against it, or resist the reproofs and Instructions thereof, or do dispite to the strivings thereof; how can such be said to have received it, for they only receive the Word, and the Spirit, that receive the Reproofs and Instructions thereof, and in them it is known to be a Spirit, or Prince of Peace, and a Word of Life, and Consolation, and such know their Beloved to lye all might betwixt their Brests; but although he be nigh even in the hearts of many, they cannot be said to receive him, while they rebel against him; and therefore they are not saved, but condemned by him; *For this is the condemnation that Light is come, and men love Darkness rather then Light, Joh.* 3. 19. and though he lighteth every man that comes into the World; yet its only they that receive him, (the Light) that he gives Power unto, *Joh.* 1. 12. by which it appears that all that were enlightned by him, did not receive him, so that the Light, the Word, the Spirit, may be in people, and yet they that received it, but reject it in its Reproofs, Counsels, and Instructions, and therefore they are not saved by it, but condemned; for which cause it was needful for the Apostle to Labour to turn them from Darkness to the Light, wherewith they were enlightned, & to Exhort them to receive with meekness, the engrafted Word, or to submit unto the operation

tion of the Word that was in them, that by it they might be ſaved; for none experimentally knows its ability to ſave, but they, who receive the Reproofs, and Inſtructions of it, and are Doers, or Obeyers thereof; and ſuch are taught thereby (as by the Univerſal Grace, which hath appeared unto all men, which bringeth ſalvation) to order their Converſation aright, through which they come to ſee the great Salvation of God.

Eighthly, Now I come to the eighth, ſad Conſequence that *F. N.* ſaith will follow denying the Scripture to be the Word of God, 'Without this (ſaith he) we know 'not that there is any God, or Chriſt, &c. neither do we 'know what God counteth unclean, or what he counteth 'holy, &c.

Anſw. If by what God counteth Unclean, and what Holy, he meaneth the things appertaining to the Life and Converſation of People, then the denial of *Scripture* to be the *Word of God* doth not hinder People from knowing what is Unclean and what is Holy: Notwithſtanding, we cannot own the *Scriptures* to be the Word; yet we own that to be unclean which is ſo accounted in the *Scriptures* of Truth in the Goſpel Diſpenſation, and that to be holy which in them is ſo accounted, and that the one ought to be choſen and the other refuſed: but if there were no *Scriptures in being*, yet are people in the ſame capacity to receive the Knowledge of thoſe things, as they were before the *Scriptures* were written; or as the *Gentiles* were, who had not the outward Law, yet in Life and Converſation ſhewed forth the Works of the Law that was written in their Hearts; and if thoſe *Gentiles* were now here,

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they would condemn the Ignorance of *J. N.* who ſaith, *Without Scripture none know whether there be a God, or what he counteth Unclean, and what Holy*: For all the *Heathen Poets* and *Philoſophers*, who had not the Scriptures, generally acknowledged a Supream Power and Being, which all were to be ſubject to, ſome calling of it by one name, and ſome another; but while they acknowledged the thing, it is ſufficient to ſignifie, that if the Scriptures were not in being, yet People might know that there is a *God*: And they are not only in the capacity that the *Gentiles* were, who knew and confeſſed, *That there was a God, and ſhew'd forth the Works of the Law written in their Hearts*; but alſo, in the capacity that the Fathers of old were; who did not only know that there was a *God*, but knew the only true *God*, and were the acceptable Worſhippers of him before Scriptures were written.

And theſe things I ſpeak not in the leaſt to under-value the Scriptures, or out of a ſlight eſteem of them; for they are very profitable for Inſtruction, &c. and ſo I own them, and have great eſteem of them; yet if people have no more Knowledge then what they carnally receive therefrom, I may ſay as the Apoſtle ſaid, *That what they know, they know naturally, as bruit Beaſts; and indeed, knew nothing as they ought to know*: And thoſe that he thus ſpake to had the *Scriptures*, that were then in being; yet had not the Knowledge of God, which he ſpoke to their ſhame, 1 *Cor.* 15. 34. So that the End of my thus ſpeaking is, to enduce people not to reſt in a *Notional* or *Traditional Knowledge* concerning *God*, which is fecht into the Comprehenſion out of *Scripture* by the Wiſdom that is from below; but that all may encline unto the Inſpiration of the Almighty, which giveth Knowledge, and

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wait in the Light which ſhineth in the Darkneſs; or take heed unto the Word in the Heart, as unto a Light that ſhines in a Dark place, until the Day-ſtar ariſe there, that will expel the Darkneſs, by which the Underſtanding hath been clouded; and until the Light ſhine out of the Darkneſs, which gives the Knowledge of the glory God in the Face of Chriſt Jeſus: And this is that Knowledge which is ſaving, and is of concernment for all to come to; becauſe (whatſoever notional Knowledge they have) they that have not the Knowledge of God, ſhall be puniſhed with Everlaſting Deſtruction from his Preſence, 2 *Theſ.* 1. 8, 9.

Ninthly, And Laſtly, *G. N.* ſaith, 'That to deny the 'Scriptures to be the *Word of God*, &c. is to leave men to 'walk by Fancy or Imagination, leaving that holy Rule, 'wherein Life and Salvation is declar'd, &c.

Anſw. This is but like the reſt (*viz.*) His own Aſſertion, without farther Proof: But whether denying the Scriptures to be the *Word of God*, be to deny them to be believed, as containing true Teſtimonies concerning the Word (for ſo I have always owned them) I may leave to the Reader to judge; and how it leaves men to walk by Fancy or Imagination (while *G. N.* himſelf ſaith, *That the Bleſſed Spirit directeth into the Knowledge of the moſt holy Will of the Father, and that thereby the Adoption is known, and God owned, &c.*) ſeems very ſtrange; for, the Light and Spirit reproves all Imaginations and Fancies, and leads into all Truth thoſe who receive the Reproofs and Inſtructions thereof: And therefore the denying of the Scripture to be the Word, while the Word in the Heart (which the

Scripture teſtifieth of) is owned, people are not left to walk by Imagination, but by the Word, which is a Light to the Feet of thoſe who take heed unto their Wayes, according to the leadings of it: And the Help and Comfort that is to be found in the Scriptures People are not depriv'd of neither, though they are not owned to be the Word: So that *J. N.* hereby and others, may ſee plainly that thoſe ſad conſequences do not follow the denying the Scriptures to be the Word of God, and Rule, &c. as *J. N.* vainly imagin'd, and boldly without Proof affirmed: And what do all thoſe Affirmations ſignifie more then this, That *J. Newman* (for all his large Profeſſion of Knowledge and Underſtanding) is ignorant of the Holy Spirit, Power and Word of God, without which none can be born again: And ſo himſelf is found in the Unregenerate-ſtate, and worſhipping according to the oldneſs of the Letter; a Blind Leader of the Blind, which all are to beware of; for its ſuch that lead people captive laden with Sins and divers Luſts, alwayes learning, but never able to come to the Knowledge of the Truth, which ſets free, and which ſanctifieth, which is the Word, as Chriſt ſaid, *John* 17. 17. but labours to keep them from enclining to the ſanctifying Word, which the Prophet declared ſhould be their Teacher, which their Ears would hear behind, ſaying, *This is the Way, walk in it*; when they turn to the Right-Hand, or to the left, *Iſa.* 30. 21.

And thus having briefly gone through with the principal Scriptures and Arguments produced by him, to prove the Scriptures to the *Word of God*, and *Perfect Rule, &c.* and with the ſad Conſequences which he affirmed would follow by denying of them ſo to be: I ſhall leave it to the

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Reader to judge, 1ſt, Whether the Word, ſo oft ſpoken of, as before, may be underſtood to be the Scripture? or 2dly, Whether that Word may not be underſtood to be that which was before the Scriptures were written, which ſo oft-times came unto the Prophets, by vertue of which they gave forth the Scriptures? and 3dly, Whether the Rule of the New Covenant be the Scriptures, called the New Teſtament? or 4thly, Whether the Rule of the New Teſtament be not the Law written in the Heart, even the Law of that Spirit which the Apoſtle ſaid was the New Teſtament? and 5thly, Whether thoſe ſad Conſequences do follow by denying the Scriptures to be the Word, or no, as *F. N.* hath affirmed?

Concerning Chriſt being the Word of God.

AND now I ſhall come to the next thing which he inſiſts upon, which is, *Chriſt being the Word of God*; in which I obſerve he will own, *That he is call'd ſo, but he is not really ſo*, pag. 49. *and that he is call'd by many Names comparatively, as a Door, a Vine, an Enſign, a Star, a Lamb, &c. but yet he is not really any of theſe*, pag. 50.

Anſw. What abſurdities are here? might not *F. N.* as well have ſaid that though Chriſt is called Chriſt, yet he is not really ſo: and although he is called a Saviour, yet he is not really ſo? hath he not the ſame ground for the one, as the other? If Chriſt be not really what he ſaid he was, is it not to make him a Lyar? whether is it more ſafe to believe what Chriſt ſaid himſelf was, or to believe what

John Newman ſaith he was? For *J. N.* altogether contradicts Chriſt's ſayings in Scripture concerning himſelf; for Chriſt ſaith, *Joh.* 15. 1. *I am the True Vine*; But *J. N.* ſaith, in the 50. Pag of his Book: *he is not a Vine.* Certainly the greateſt Truth that I can perceive demonſtrated in this matter, is, *That J. N. is no Branch of the True Vine, nor yet grafted into it*; for if he had been a Branch in the Vine (or a member in the Body that holds the Head) he would have known that Chriſt is really a Vine; and he would have alſo known that he is really all thoſe things which he ſaid of himſelf, and which they that knew what he was to them, ſaid of him; and that it is by the diverſities of the Operations of this one Lord, that he is known to be really all thoſe things, but *J. N.* hath ſufficiently declared himſelf to be a ſtranger to the diverſities of the operations of this one Lord, by denying him to be really what he affirmeth himſelf to be; and ſo hath given Chriſt the Lye, of which let him repent, before it be to late.

But what's the cauſe that he thus works, and ſhuffles, and denys Chriſt before men, to be what he ſaid he was, and what they that knew the diverſities of his operations declar'd him to be? is it not to take away the Key of Knowledg, to hinder them from going in at this Door, that are entering? is it not to keep people from believing, that the operation of the Word in the Heart (which is a Hammer knocking for reſception) is the appearance of Chriſt, leſt they ſhould be converted thereto, by its own operation, and thereby be healed of all their putrifying ſores? and is not this to do the Divel's work, to ſhut Chriſt and his ſaving Power out of his People, as though he whom the Apoſtle ſaid, *aſcended far above all Heavens that he might fill all things*, could be circumſcribed onely to a Body of Fleſh?

[Mark]

[Mark] he did not only say, that *he ascended into Heaven*; neither do I deny, (but acknowledge) that *he sits at the right Hand of God in Heaven*: But he also said, *that he ascended far above all Heavens, that he might fill all things*: And because he fills all things, therefore *None need say, who shall ascend into Heaven to fetch Christ from above, or who shall descend into the deep to fetch him up, &c? for the Word is nigh unto thee in thy Mouth; and in thy Heart, which is incomprehensible, and filleth all things*; so that all may look unto him and be saved, even to the Word, which is really the Word, and is able to save the Soul even to the uttermost from all iniquity whatsoever; but *F. N.* would not have this Word to be properly Christ, by any means, but shifts, and shuffles, and wrests the Scripture; and brings in his Meanings, as though they were of more credit, then the plain words of Scripture; and would fain put out our Eyes with his Atoms: But in the true Light, which makes all things manifest, he is seen, comprehended and denyed to be any true Follower of Christ, or Branch of the true Vine, or spiritual Worshipper.

But then (in the 50. Page of his Book) where he affirmeth, 'that Christ is not really the Word; though so 'called (*he saith*) there is an objection brought against this 'Truth in *Joh.* 1. 1. where the Evangelist saith; *In the 'beginning was the Word, and the Word was with God, and the* 'word was God; from whence (*saith he*) they object, and 'say, *That Christ was the Word from the beginning*; which thing '(*saith he*) I cannot grant; for this place doth not prove, 'Christ, as Christ, to be the Word from the beginning; 'but it proveth the Word to be God from the beginning, 'for Christ was not Christ in the beginning, but the Word 'was God in the beginning; but Christ was in time, when 'the Godhead had taken Flesh to it self, and not before, &c.

And

And in pag. 51. he ſaith, 'It cannot be underſtood, that 'Chriſt, as Chriſt, ſhould be the Word of God, from, or 'in the beginning; or yet called the Word of God; for 'he was not Chriſt till he took to himſelf Fleſh in the 'Womb of *Mary*; therefore Chriſt, as Chriſt, could not 'be the Word of God from the beginning.

Anſw. Mark Reader, whether or no the Affirmations of *F. N.* do not frequenly contradict the Teſtimonies of Chriſt and his Servants; for the *Apoſtle*, ſpeaking of the ſpiritual *Rock*, which follow'd *Iſrael*, of which they all drunk, ſaid, *That Rock was Chriſt*, 1 *Cor.* 10. 4. But *F. N.* affirms, *That Chriſt was not Chriſt till he took to himſelf Fleſh, &c.* Therefore he contradicts the *Apoſtle's* Teſtimony, who ſaid, *That Rock was Chriſt*; and therefore is not to be received.

Again, The Apoſtle ſaid (by vertue of the Revelation of the Father) *That Chriſt was the Son of God*, Mat. 16. 16, 17. *Thou art the Son of God:* And this Chriſt the Son of God, *was glorified with the Father before the World was:* For that was Chriſt that ſaid, *Glorifie thy Son with the ſame Glory that he had with thee, &c.* Therefore Chriſt was Chriſt before the World was, and before he took to himſelf Fleſh.

And whereas *F. N.* ſaith; *He cannot grant that Chriſt was the Word from the Beginning.*

Anſw. That doth not at all weaken the Teſtimony of *John*, who ſaid, *The Word was with God in the Beginning*; for his Teſtimony doth as much prove, *That Chriſt was the Word in the Beginning*, as it doth, *That the Word was God*; and *F. N.* in effect confeſſeth it; but that he is blinded,

being

being a *Stranger* to the Spirit that giveth Underſtanding, and being gone from the *Scriptures* (which elſewhere he ſeems ſo much to applaud) into his own Imaginations and Fancies; for ſaith he, *He was not Chriſt till he took to himſelf Fleſh*; and he that took to himſelf Fleſh, he acknowledgeth *to be the Word*, by which he confeſſed, *Chriſt was the Word before he took Fleſh*; by which alſo in effect he acknowledgeth, *That the Fleſh that he took in the Womb of the Virgin, was not Chriſt, but the Fleſh that Chriſt took*; thus much his own words import; but I know he will not like to hear of it, becauſe it ſo deeply woundeth his own Cauſe.

And ſo after *J. N.* hath rumbled through many Nonſenſical Arguments, labouring thereby to prove, *That Chriſt is not really the Word of God, but only comparatively ſo call'd, &c.* he findeth another Objection in p. 56. brought againſt his Affirmation, 'And is (ſaith he) in 1 *Pet.* 1.23. 'where the Apoſtle ſaith, *Being born again, not of corrup-* 'tible, *but of incorruptible, by the Word of God which liveth and* 'abideth *forever:* Which *Word*, ſaith the Objector, is 'Chriſt; and the great Reaſon that is urged, is, *Becauſe it* 'liveth and abideth *forever:* But *(ſaith he)* theſe words make 'nothing to prove this *Word* here to be Chriſt; for *(ſaith* 'he) the Apoſtle ſaith in verſ. 25. *The Word of the Lord en-* 'dureth *forever; and this is the Word which by the Goſpel is* 'preached unto you. *(And from hence* J. N. *argueth)* 'That 'the Preachings of the Apoſtles according to the *Goſpel*, 'was that *Word* by which they were born again, and which 'endureth forever.

Anſw. To which I anſwer, as ſometime before upon

on *occasion* have said, There is a difference betwixt the the Thing Preached, and the Preachings of the Thing; and betwixt the Thing Witnessed or Testified of, and the Testimony or Witness concerning the Thing: So that although the *Apostle*, by the *Gospel*, *(which is the Power of God)* preached the Word, and preached Christ; yet the Preachings or Declarations of the *Apostle* cannot properly be called Christ, *who is without beginning of Dayes or end of Life*; nor can they properly be call'd the *Word*, which abideth forever; and so cannot be concluded to be that by which they were born again: This Shift will not serve the turn of *F. N.* to perswade us, *That the Word which the Apostle preached was not Christ, or that Christ was not that Word by which they were born again*; for, when ever he preached the *Word* he preach'd Christ; and yet his Preachings were neither the *Word* preached, nor yet Christ; but Christ preached was the *Word* by which they were born again, which liveth and abideth forever, as is evident by the Scripture before mention'd, which proves a Block too heavy for *F. N.* to remove out of his way.

Again, In pag. 57. he saith, 'This Word cannot be 'understood of Christ, because it is here called the 'Seed.

Answ. Yet it may be understood of Christ, and cannot otherwise be rightly understood of Christ; because, as the *Apostle* said, *Gal.* 3. 16. *The Seed is Christ.*

Again, In pag. 58. he saith thus, 'Neither do I go 'about to rob Christ of his Title, but do acknowledge 'him to be called the *Word of God* comparatively, as 'he.

'he is the Father's Mouth, and ſpeaketh the Father's 'words, &c.

Anſw. Hereby we may perceive that *J. N.* will not own Chriſt to be the *Word*, no more then in effect he owns the Prophets and Apoſtles to be the Word; for he owns Chriſt to be the Word but comparatively, and not really ſo, and but as he is the Father's Mouth to ſpeak the Father Words, and ſo were the Prophets and Apoſtles the Father's Mouth, and ſpoke his words, as the Spirit gave them utterance: So that if he was called the Word only becauſe of that, every one of the Prophets may be as well called the Word alſo, becauſe they were his Mouth, and ſpoke his words.

But what Abſurdities are theſe, that *J. N.* runs into, to make Chriſt not to be the Word, really ſo? I muſt needs acknowledge he exceeds (in one thing) all ſorts of People profeſſing Chriſtianity, that ever I ſpoke with, or heard of; for I never heard of any, nor ſpoke with any, but would acknowledge Chriſt to be really the Subſtantial Word, though they will (many of them) plead for the Scripture to be the *Word* (or as ſome ſtile it, *the Material Word*) alſo: But *J. N.* affirms the Scriptures to be properly and principally the *Word*, and Chriſt but comparatively the *Word*, and not really ſo: So that he out-ſtrips all (in promoting the Scriptures, and in under-valuing Chriſt) that ever I heard of; and it is not his wreſting of Scriptures, and jumbling his own Interpretations and Imaginations amongſt them, that will effect his Deſign, or will prove Chriſt not to be the *Word of God*, really ſo; nor yet to be Chriſt before he took Fleſh, &c. For the Teſtimonies of himſelf, and of his Servants concerning him, (which *J. N.* by his Imaginations labours to make of

none effect) will ſtand valuable and credible, *viz.* That Chriſt, who (as *J. Newman* confeſſeth) took Fleſh in the Womb of the Virgin, was the *Word* with God in the Beginning; and that the *Rock* which follow'd *Iſrael* was Chriſt, before he took Fleſh; and that this *Word* which by the *Goſpel* the Apoſtle preached, was Chriſt which he preached; and that the preachings, declarations, or words of the Apoſtles were not the Word preached; and that the *Word preached* (and not the Preachings of it) was that by which they were born again, and which lived forever; and that the true Chriſt was the Son glorified with the Father before the *World* was, and is without Beginning of Dayes or End of Life; the *Root* of *David*, and his *off-ſpring* alſo; the Firſt and the Laſt, the Beginning and the End, and the Joy of many Generations; the Quickening Spirit that dwells in his People; the expreſs Image of the Father's Subſtance, whom the Heaven of Heavens cannot contain, who is aſcended far above all Heavens that he might fill *all things*, who is the *Light* of the *Gentiles*, and the *Glory* of *Iſrael*: This is my Beloved, and this is my Friend; and he that hath an Ear to hear, let him hear.

Concerning Chriſt Within being the true Saviour.

THe next thing he undertakes, is, (pag. 60.) to prove that the true Chriſt doth not dwell in any man, as he is Chriſt, but inſtead of ſo doing, he goes about to prove, that the Body of the true Chriſt, that he took upon him, and in which he ſuffered, roſe again out of the Sepul-

Sepulchre, and that it doth not dwell in man; and so (as in divers things before) he appears like one that beats the air, or that loves to hear himself talk; for he oppoſeth that, which I know none affirm; and affirms that, which none, that I know of, deny; for I know none that deny that his Body was raiſed out of the Sepulchre; nor none that affirm that Body to dwell in man; ſo that I am not concerned to take farther notice of thoſe things; though the true Chriſt, which was the *Rock*, that followed *Iſrael* in the Wilderneſs, and that was the Son glorified with the Father before the World was, for whom that Body was prepared to do the Father's Will in, who is aſcended where he was before, and is again glorify'd with the ſame *Glory* that he had with the Father in the Beginning; who is aſcended far above all Heavens, that he might fill all things: This true Chriſt (I ſay) I muſt own to be a Quickening Spirit, and to dwell in man; and this is that Interceſſor which the Apoſtle ſpoke of, ſaying, *Rom.* 8. 26, 27. *But the Spirit it ſelf maketh Interceſſion for us with Groanings, which cannot be utter'd: And he that ſearcheth the Heart knoweth the mind of the Spirit; becauſe he maketh Interceſſion for the Saints, according to the Will of God.*

And although it be aſſerted by *F. N.* 'That Chriſt 'is with the Father, and ſits at the Right-hand of the Fa-'ther in Heaven with a *Body* of Fleſh; and therefore can-'not be in man.

Anſw. I anſwer, I do not deny that he ſits at the Right-hand of the Father in Heaven, with that very Fleſh and Blood which gives Life Eternal to all that partake thereof: but *F. N.* hath no *Proof* for his being there with an

Humane Body of Flesh and Blood, that cannot inherit the Kingdom.

But what! Doth his being at the Right-hand of God in Heaven hinder his *In-dwelling in man*, more then it hinders his being in the *Bosom* of the Father? Might he not as well have said, *That he cannot be in the Bosom of the Father* (as *John* testified, cap. 1. vers. 18.) *because he sits at his Right-hand*, as say, he cannot be in man, because he is there? Or might he not as well have said, He cannot be at the Right-hand of the Father, because he is in the Father's *Bosom*? For, by what he hath said, he appears to exclude him out of his People (who is the Image of the Father, which the Heaven of Heavens cannot contain) and to confine him only to a *Body of Flesh*; though the Apostle said plainly, *That he ascended far above all Heavens, that he might fill all things*, Eph. 4. 10. by which it may plainly be understood, That his being at the Right-hand of the Father, and in the *Bosom* of the Father, doth no way hinder his being in man; but as he is at the Right-hand of the Father, and in the *Bosom* of the Father, so he is in man also: And they that know not this Christ in them, they are Reprobates, as the *Apostle* said, 2 *Cor.* 13. 5.

Again, In pag. 65. of his *Book* he saith thus, 'If he 'did ascend as Jesus, or a Saviour, then he had a *Body* of 'Flesh; for he was not Jesus, or a Saviour, as he was God, 'but as he was Man

Answ. That he ascended as he was Jesus and a Saviour, I own; but it doth not therefore follow, *That God was not a Saviour*; for, although *J. N.* holdly and blasphemously as-

affirmeth (without any *Proof*, as his usual manner is) that he was not a Saviour as he was God, but as he was man: Yet it is easie to prove the contrary; because the Word which was with God in the beginning, and which was God, is able to save; and therefore is a Saviour as he is God, and also as the Word manifested in the Flesh (the Man Christ Jesus, who is God's Salvation) for the diversity of Names doth not add to his Ability, but to express his Dignity, and the diversity of his Operations, the diversity of Names hath been given him; and yet still is the same Lord under either of these Names, or in either of his Operations, whom the Prophet said should come forth of *Bethlehem Ephratah*, to be Ruler in *Israel*, *Whose Goings-forth* (saith he) *have been from of Old, from Everlasting*, Mich. 5. 2. [Mark] Is not Christ he that is to be Ruler in *Israel*? And is it not he that is the Saviour? Then the Goings-forth of the Saviour have been from of Old, even from Everlasting; therefore he is a Saviour as he is God, and was so before he took Flesh.

And if this be too little to give satisfaction, That he is a Saviour as he is God, or that he was a Saviour before he took upon him Flesh, then take farther the sayings of God himself by his Prophets (and if you will not hear them, you will not hear though one arise from the Dead) Hosea 13. 4. *Thou shalt know no God but Me; for there is no Saviour besides Me*: And again, In *Isa.* 43. 11. he saith, *I, even I, am the Lord; and besides Me there is no Saviour*: By all which it appears sufficiently that he is a Saviour, as he is God; and that his ascending as a Saviour doth not prove that either the Spirit (or God) was not the Saviour, or that the Flesh simply was the Saviour; because it appears he was a Saviour before he took Flesh upon him; and is Christ the same this day as yesterday, and the same for-

ever, the Spirit that quickeneth; *For the Flesh profiteth nothing*, as Christ himself said, and therefore can be no Saviour, Joh. 6. 63.

And *Isa.* 45. 21, 22. he saith, *There is no God else besides me, a just God, and a Saviour; look unto me, and be ye saved*, &c. [Mark Reader,] beside the *Saviour* there is *no God*, as saith God himself by the Prophet; so that if the affirmation of *F. N.* and other such Professors be true; *That the body of Flesh that Christ took (which in Scripture is called the body of Jesus) be the onely Saviour*; then the Prophets Words must be false, or else, there must be no God, but the *Body of Flesh*, because, *there is no God else but the Saviour*, as said God; But to say, *There is no God, but that body of Flesh that the Word took*, would be gross and horrid Blasphemy; but such is the effect of the Affirmation of *F. N.* by which he may see his Ignorance, Presumption and Blasphemy; and this may suffice forever to stop the Mouthes of those who affirm *the body of Flesh that Christ took, to be the Saviour*, and do deny him to be *a Saviour as he is God.*

And that all may be informed where to look unto him (according to the exhortation of the Prophet) and be saved, observe what the Prophet *Amos* saith, Chap. 4. vers. 13. *he that declareth unto man what is his thought, the God of Hosts is his Name*, and (Jer. 17. 10.) *I the Lord search the Heart, &c.* by which thou mayest understand that this is God the Saviour, and Christ the quickening Spirit (*for Christ is God*, Rom. 9. 5.) that searcheth thy Heart, and sheweth thee thy thoughts; though thou hast thought him to be such an one as thy self, and hast set him at a distance in thy Imaginations; yet he is near at Hand unto thee, (the Word in thy Heart, who is a Searcher thereof; and a Discerner of thy thoughts, which he shews unto thee)

that

that ſo thou mayſt look unto him, to be led and inſtructed by his good Spirit of Grace, *which bringeth Salvation unto Light in all who are taught thereby to order their Converſation aright*, *Pſal.* 50. 13. and this is that free Grace *which hath appeared unto all men*, Tit. 2. 11, 12. by which the primative *Chriſtians* were taught (as by a ſtanding Rule, according to which they walked) And by which, *through Faith they were ſaved*, as the Apoſtle teſtified *Eph.* 2. 8. though many turned from this Grace into Wantonneſs, and did diſpite to the Spirit thereof, as they do at this day; And thoſe are they that Rebel againſt the Light wherewith every one is enlightned, and labours to render it inſufficient to ſave; not conſidering that this is that Grace that hath appeared to all, and by which they were ſaved, and which God ſaid unto *Paul, was Sufficient for him*; and ſo they trample under foot, that blood of the everlaſting Covenant, which is Drink indeed, by which they that walk in the Light are clenſed from all ſin.

But then he ſaith (in page 68.) 'There is an Objecti-'on brought againſt him from 2 *Cor.* 5. where *Paul* ſaith, '*Though he had known Chriſt after the Fleſh, yet henceforth know* '*I him ſo no more.* But in page 70. he ſaith. 'The *Apoſtle* 'is ſo far from denying to know Chriſt in a *Body of Fleſh*, 'though Glorified, that he doth affirm the ſame to the 'Church of the *Epheſians*, *Eph.* 5. 30. where he ſaith, *We* '*are Fleſh of his Fleſh, and Bone of his Bone*: but (*ſaith he*) 'the *Apoſtle* did not intend to know Chriſt in the Fleſh at-'tended with all thoſe Infirmities as he was ſubject to in 'his ſuffering Eſtate.

Anſw. If by the Body of Fleſh that Chriſt had, he means the Church which the *Apoſtle* ſpeaks of, which was the

the *Body* of which *Christ* (the *Power* and *Word*) was Head, and they Members of, then I am one with him; for, his having that *Body* (after his Aſcention) I never denyed, nor intend to do ſo: but that *Body* could not be call'd the Saviour; for *Chriſt* was the Saviour of that *Body*, of which they were Members, was yet on Earth: And the *Apoſtle* was not without expectation of the ſame Sufferings (in meaſure) to attend *Chriſt* in thoſe Members of his *Body*, as had attended him before; for, in *Col.* 1.24. he ſaith thus, *Who now Rejoyce in my Suffering for you, and fill up that which is behind of the Afflictions of Chriſt in my fleſh, for his Body's ſake, which is the Church*; by which it appears, that Afflictions did ſtill attend thoſe Members of *Chriſt's Body*, who (as J. N. confeſſeth) *was Fleſh of his Fleſh, and Bone of his Bone*: And ſuch a *Body* we own *Chriſt* had after his Aſcenſion, and ſtill hath, though not free (as yet) from ſuffering Afflictions; yet his *Body* ſhall be faſhioned like unto his glorious *Body*; which is not ſo confined, as he vainly imagins they were Fleſh of his Fleſh, &c. This doth not in the leaſt prove that Chriſt is not in man, but rather the contrary; for can it be rationally concluded, that he ſhould be at a diſtance from the Members of his own *Body*? No certainly: If the *Body* be divided from the *Head*, it is no more a perfect *Body*, but dead *Members*: So that Chriſt, the Head (the Quickening Spirit) having men to be Members of his *Body*, of his *Fleſh*, and of his *Bone*, we may rationally conclude (if we had no other Evidence) That he is not at a diſtance from his *Body*, but preſent with them, and therefore in them, as himſelf ſaid, Joh. 14. 17. *He is with you*, and *ſhall be in you*: And in verſe 20. *At that day you ſhall know that I am in my Father* [Mark, in the Boſom of the Father] *and you in me, and I in you.*

Well

Well Reader, There are many things remaining in this *Book* of *J. N's* concerning Christ's being in man, and also out of him; to which an Answer might be return'd, to manifest his Ignorance and Confusion, which for brevity-sake I shall omit; for it would fill too large a Volumn to publish to the World at this time; especially, because those same things have been answer'd by us again & again: yet I cannot well but observe some few things more, that his Confusion and Opposing of himself may further appear.

Concerning the Spirit's Guidance.

IN pag. 84. speaking of the Spirit being given to the Saints, he saith, 'It is of the same Beeing of the 'Father and Son; and also of the same Nature, Power 'and Tendency of both. And in pag. 54. he said, 'That 'Spirit is God.

Answ. If the Spirit given to the Saints, be of the same Beeing of the Father and Son, as *J. N.* in this place truly affirmeth; then it is of the same Substance of the *Father and Son*; for the same Beeing is the same Substance, and the same Substance or Beeing is not divided into several Beeings; therefore if the Spirit, which is of the same Beeing of the Father and Son be in man, then the *Father* and *Son* is (according to the measure thereof) in men also.

And herein *J. N.* hath contradicted his own sayings in pag. 78. where he tells us of a distinct Beeing of *God* and *Christ* out of all men; *For if a part of the same Beeing of them be in man, how can it rationally be concluded that they are a distinct Beeing from their own Beeing in Man?*

[Mark Reader] I would not be mistaken, but rightly *understood* in this matter, it being a matter of the great-

eſt weight and moment: I do not oppoſe the Beeing of God and Chriſt out of man, in the *higheſt Heavens*, nor in the *loweſt Hell*, becauſe Infinite and Incorruptible; but his ſo being diſtinct, as to exclude his Nature and Preſence from man, thereby denying his In-dwelling, is the thing which I oppoſe (and which *J. N.* hath confounded himſelf about) becauſe the *Beeing* of God (who is a Spirit) and *Chriſt*, who is the Quickening Spirit, cannot be divided [and *J. N.* in pag. 62. alſo ſaith, *Chriſt cannot be divided.*] And the Spirit of God, which is in man being of the ſame *Beeing* or *Subſtance* with the *Father* and *Son*: All which is that *Infinite Beeing* or *Subſtance*, which the Heaven of Heavens cannot contain; it cannot be ſaid, they have not a *Beeing* in man; but a meaſure of the ſame *Beeing* or *Subſtance* (which is not divided) ought as properly to ſaid in man, as in the higheſt Heavens: And this is that *God*, who is Light, 1 *Joh.* 1. 5. who is in all, through all, and over all bleſſed forever, whom the *World* by wiſdom can never attain to the *knowledg* of.

Again, If the Spirit be God, as *J. N.* in pag. 54. affirms, which is certainly true (becauſe God is a Spirit) and the Spirit be in the Saints, and in Man, leading into his moſt holy Will (as J. N. alſo confeſſeth in pag. 77, & 84.) Then how can it be ſaid, That *God that fills Heaven and Earth, who is a* Spirit, *dwells not in man*, as he elſewhere ſaith? Unleſs he will conclude the Spirit of God to be divided into ſeveral Beeings, which cannot be; therefore his *Beeing* is not only afar off, but near at hand, even in man; but that lofty One, that dwells in the high and holy place, is known alſo with him that is *poor*, &c. and his Delight is with the *Sons of men.*

Again, If the Spirit in the Saints be (as J. N. to the wounding of his *own Cauſe*, ſaith) of the ſame *nature*, *tendency* and *power* with the *Father* and *Son*; then there is a ſufficient Saviour

viour in man; for the *Tendency* of the *Son* is to save, as J. N. himself (I dare say) will acknowledge; and his *Nature* is to save which was the end of his coming, and he is of power to save; *For all Power in Heaven and Earth is given to the Son*; and the *Nature* of the *Father* is to save, as I have befor shewed out of the *Prophets*; therefore the Spirit, that is given into the hearts of People (which *reproves them for sin*) being of the same *nature, power and tendence* with the *Father* and *Son*, is sufficient to save; else it cannot be said to be of the same *nature, tendency* and *power*: so that none need go far, or *look to the Hills and Mountains for a Saviour*; but look unto him that is nigh (*who is of power to save*) even to the *Light* or *Grace, that hath appear'd as a Reprover of the deeds of Darkness*; and this will *lead into all Truth, and save out of all Unrighteousness*; and unto them that walk here, in Christ the Light (not after the Motions of the Flesh) but after the Leadings of the Spirit, there will be no Condemnation. And although this *God* who is Light, and is a Spirit, *be a God afar off also*, as being that *Infinite Incomprehensible Fulness that fills all things*; yet all that can be *known* of him by any man, is manifested within man, *Rom.* 1. 19.

And thus the Confusions and Contractions of *J. N.* appears, who thereby declares, that he hath not the knowledg of Christ nor of God, to exercise his Faith in; nor yet doth he keep to Scripture neither, to exercise his Faith therein; but is seen and discovered to have his mind and his Faith exercised in Fancies and Imaginations, which is the cause of his thus contradicting himself, & of his affirming so many Absurdities, and Blasphemies, without sound reason or Scripture Arguments, sometimes dividing Christ and his Spirit, and sometimes acknowledging them to be of one and the same being, and sometimes joyn the Spirit and Scriptures, and arguing that they cannot be separated, and

the reasons he gives is, because the Scriptures are the givings forth of the Spirit, and yet notwithstanding will say, *Christ hath a distinct beeing from his Spirit, which is of his givings forth*; *and thus*, as fancy leads him, he affirms things, as in Page 43. he saith, *If Scripture be denyed to be the Word of God, it maketh void the exercise of Faith, for Faith must be exercised in the Scriptures or else upon fancy and imagination*; and in Page 73. he saith, *if there be no personal beeing of Christ, then there is no Christ to exercise Faith in*: so by this kind of Arguments of *J. N.* if Faith be exercised in *a personal being of Christ*, its exercised upon *fancy and imagination*, (which is very true) for a personal beeing of Christ is not Scripture, and he saith, *Faith must be exercised in Scripture or else upon fancy and imagination*. But the truth is, he cannot tell what the true Faith is nor what it is exercised in, sometimes *Scripture is the only thing*; and another while *a personal beeing of Christ*; and what will it be next, *but even what his Fancy and Imaginations bring forth*? which he appears full of, like one that knows not Christ the Power of God, (manifested in him) who is the *Author of true Faith*, or the *begetter thereof*; and is also the *object thereof*, in which it is exercised, and in whom it stands, whom all must hear, that receive the true Faith, which is the victory that overcometh the World, and which giveth access unto God; in which Faith, there is Peace, and Joy unspeakable, and full of Glory.

Again, in Page 87. mentioning that Scripture which seems as a Block in his way, which I perceive he would fain remove, (Gal. 4. 19) *till Christ be formed in you*, and therefore gives this meaning, viz. *This forming of Christ in the Saints, was but to bring them forth into a Gospel-Purity*, &c. this is his Interpretation of that Scripture, and a very favorable one too; but whereby should they be brought forth into a Gospel Purity? Was it not by the Spirit's operation that

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was in them, which they received by the hearing of Faith *Gal.* 3. 2. which *F. N.* acknowledged to be of the same beeing of the Father and the Son? If so, then was not Christ, according to Measure, (who fills all things) really in them, who hath diversity of operations, who came for judgment, and to send Fire on the Earth; and were they not to be brought forth into that Gospel Purity (that *F. N.* speaks of) by his Spirit of judgment and of burning which they had received, who came for judgment, and to send Fire; seeing God signified by his Prophet, that *the Filth of the Daughter of* Sion *should be purged away with the Spirit of judgment and of burning*? Isa. 4. 4. and this was that Spirit, by which the Saints were washed, cleansed, sanctified, and justified, when the Apostle told them they were so, in the Name of the Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 11. and they that were thus washed, and brought forth into this Gospel Purity, they were made a Habitation for God (who as *F. N.* Confesseth, is that Spirit) even through the Spirit's operations, which is of the same Being or Substance with Christ, so that the filth being purged away; there was room for him to dwell there, and so was really in them formed; and they brought forth in his own Image by his own operation, with whom the Apostles were Co-workers, and therefore travelled for this forming of Christ in them, or for the subjecting them in the Faith, wholly unto Christ's Goverment, that he might raign in them over all, who is God Blessed forever.

One thing more (which I find in the close of his *Book*, which he entitules, *A Caution to all*) I cannot well pass by with silence, where he saith, 'Seeing God has cast

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'us into a day, wherein there is such a spirit running *too* and 'fro in this Nation, that will seemingly own *Truth*, and yet 'will draw all into a Mystery within man, denying Truth 'according to Truth's Intent; let us therefore labour with 'our *God* for his blessed Spirit, to *guide us into all Truth.*

Answ. [*Mark Reader*] Is it contrary to Truth's intent, to own the *Truth* to be a *Mystery* within man? Doth not *God* love to have Truth manifested in the inward parts? Is not Christ the *Truth*, which the *Apostle* declared to be the Mystery within, saying, *Christ in you the Hope of Glory?* How then can it be said, That that Spirit, that owns Truth to be a *Mystery* within, does not own it according to Truth's intent? Surely *J. N.* hath besotted his Understanding, else he would not thus speak.

And whereas he saith, *Let us labour with God, for his blessed Spirit, to guide us in all Truth.* He therein seems to own *Truth* to be a Mystery within also; for if the Spirit be to be receiv'd, it must be within; and the Spirit is Truth, because (as *J. N.* elsewhere confesseth) *It is of the same beeing, nature, power and tendency with God, who is Truth, and with Christ, who is the Truth.* And the Spirit is the Unction, which was received from the *Holy One*, which was *True*, and not a *Lye*; so here he seems to own *Truth* a Mystery within (the Spirit being Mystery) which before he said, was contrary to Truth's Intent; and thus his *Confusion* appears from time to time: And moreover, if in such a dangerous time, as he supposes this to be, *the Spirit be the only Thing to be labour'd for, as a Guide to lead in all Truth*; wherefore then does he so much cry against the *Quakers*, whose Principle it is, and also their Practice, *To labour with people, to wait for the Spirit's Operation, that by it (as the most certain Guide) they may be led into all Truth?* Hath he not also *oppos'd* himself hereby, who not long be-

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fore asserted, *the Scriptures to be the only Rule*, which do but testifie of the Spirit, which now he would have people *labour* for, as a Guide in all *Truth*, which indeed is the only Guide, without which the *Scriptures cannot be known*, (because they are things of *God*; *and the things of God know no man but the Spirit of God, and he to whom the Spirit of God reveals them?*

'And *he saith*, Let us not be hasty to receive an *Opinion*, 'before we have weighed the same by *the Law* and *Testimo-*'*ny*; seeing there *are many* false spirits gone out into *the world.*

Answ. That there are many false spirits gone out into the *World*, I grant; and that is a *false babilonish* spirit that contradicts it self, as the spirit of *J. N.* has done, as before shew'd: And that is the true Spirit of *Grace*, which teacheth to live God-like in this *present World*: but that which leads into *Confusion*, is not God-like; but such is the spirit of *J. N. therefore not to be receiv'd.* And that all Opinions and Spirits are to be try'd by the Law and Testimony, I own; but what is this Law and Testimony? is it not the Light and Spirit in the inward parts? for *Solomon* said, *The Law is Light*; and the *Angel* said, *The Testimony of Jesus is the Spirit of Prophesie, Pro. 6. 23. Rev.* 19. 11. So here is the Law and Testimony declar'd, which I dare say *J. N.* never intended to direct people to, as a Touch-stone to try Opinions by, as he call them: And is not this Light the Law of the Spirit, which the Apostle speaks of, and which he sometimes called, *The perfect Law of Liberty? Jam.* 1. 25. And by this Law indeed *Paul* said, *He was set free from the Law of sin and death:* So as the Prophet said, *Let all to the Law and to the Testimony*, or, as the *Apostle* said, *Look into the perfect Law of Liberty*, the Law of the Spirit, or Light thereof, in the inward parts; for this is that perfect Rule that leads in the *Way*, in which a *Wayfaring-man, though a Fool, cannot err*: And without this

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there are none able to understand the Scriptures, nor to practise them; because of our selves we can do nothing; yet we are willing to having our Doctrines, Principles and Practices try'd by the Scriptures of Truth.

'But (then saith *J. N.*) the most dangerous spirit is this, 'that draws all the Happiness of this Life, and that which is 'to come, into man, *and finishes all the Glory of man at the brink 'of the Grave.*

Answ. If by the *Glory of man*, he means *the Glory of Man, as simply a Creature*, then I do say, *all that is to be finish'd at the brink of the Grave*; for its *but the glory of Flesh*, which, *as the Flower of the Grass, passeth away*: But if by the *Glory of man*, he means that which the Wise in Heart shall inherit (*Prov.* 3. 35.) and which is the Reward of those, before whom the Righteousness of God goeth; then I know none (except *Athiests* and *Ranters*) that *affirm* or *assert* any such thing; and I say also, *that is the most dangerous* spirit *of all, and to be shun'd by all*: But that spirit which would keep people out of an Expectation of seeing and beholding that Glory that is endless, while on *this side the Grave*, is not much inferior (as to the Ill-consequences of it) to the other; for that would deprive people of the chief Happiness of this Life, and of the happy Enjoyment of that Glory which their *Peace* and *Joy* is full of in believing, while they remain on this side the *Grave*; and may also endanger to deprive them of the enjoyment of that which is to be receiv'd in the Life that is to come: For, if the Earnest of the incorruptible Inheritance (which is a part thereof) be not receiv'd in this Life, what true Comfort can there be enjoy'd in this Life? So then that Spirit of Grace, or Word of Grace, which manifests its Light and Strength in the Inward Parts, by its own Operation, for the begetting of Faith in, and concerning it self, in all

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that hear and receive it; this, I say, is not to be shunn'd, but adhered unto by all, *as unto the Author of true Faith*; seeing *Faith cometh by Hearing, and hearing by the Word of God; and the Word is nigh thee, in thy Heart, and in thy Mouth, Rom.* 10.17. and the Spirit is in the inward parts (which with the Word is one) by which Faith is given.

And all that hear this Word, and obey this Spirit of Faith, shall doubtless behold the *Glory of the Word*, as the Apostles did, even as the *Glory of the only Begotten of the Father, full of Grace and Truth*; and shall doubtless know that Faith, in which is Peace and Joy unspeakable, and full of Glory; and this will be unto them an Earnest of the Everlasting Inheritance, that never fades, by which they will be assured of the full Possession thereof, when time shall be no more.

And thus having examin'd the principal matters in this Book, *viz. Concerning the Scriptures being the Word of God, and the perfect Rule, and the sad Consequences which* (he saith) *will follow the denying of them so to be; and concerning Christ being the Word really so, and* (as he saith) *but comparatively so; and concerning Christ being a Saviour as he is God, or a Saviour only, as he hath a Body of Flesh; and concerning his being in Heaven with the Father, at his Right-hand, and his being in man really so*; I say, having gone through with these things, and spoken as to them; I shall leave them to the Judgement of the Judicious Reader; desiring of God, by his own Spirit to give a right Understanding unto all that desire after him, that they may know him that is true to be manifested in them, that they may by his spirit be baptized into him to live and have their *Being* in him; that so they may understand the things that appertain to his Kingdom, and to their own everlasting Peace; *that in the Faith of the Unchangable*

Truth, they may stand at Mount Sion, *that cannot be moved.*

And the rest of his *Book*, consisting of a large pretended Answer to six *Queries*, that were sent to him by a certain Person, whom I do not well know; I shall not much concern my self therein at this time, though I do acknowledge, that divers things therein contained, do concern the Truth, which I profess, and therein I am concerned; but it consists chiefly of things that I have already spoken to, so that what I have written, may serve for an Answer to all, for it would be superfluous to reiterate that, which in substance I have already gone over.

J. C.

A TESTIMONY Concerning LODOWICK MUGGLETON

FOR as much as I have been informed, That *Lodowick Muggleton* hath vaunted concerning my departure out of the Body, because of his pretended Sentence of Damnation given against me; I am moved to leave this Testimony, concerning him, behind me: viz. *That he is a Son of Darkness, and a Co-Worker with the Prince of the Bottomless Pit; in which his Inheritance shall be forever.* And the Judgment I passed on him, when with him, stands seal'd by the Spirit of the Lord, by which I then declar'd unto him, *That in the Name of that God, that spanneth the Heaven with his Span, and measureth the Waters in the hollow of his Hand, I bind thee here on Earth, and thou art bound in Heaven; and in the Chain under Darkness to the Judgment of the great Day thou shalt be reserved: and thy faith and strength, thou boastest of, I defie and trample under Foot.*

And I do hereby further declare the said Lodowick to be a false Prophet, in what he said to me at that time, who told me, *That from henceforth I should be always in fear of Damnation, which should be a Sign to me that I was damned*; which Fear I was never in since: so that his Sign given by himself, did not follow his Propheſie, which sufficiently declares him to be a false Prophet.

Josiah Coale.

What

What Josiah Coale *spake, a little time before he died, to Friends that were about him.*

WEll Friends, Be faithful to God, and have a single Eye to his glory, and seek nothing for self, or your own glory; and if any thing arise, judge it down by the Power of the Lord God; that so you may be clear in his Sight, and answer his Witness in all People; then will you have the Reward of LIFE.

For my part, I have walked in Faithfulness with the Lord, and I have Peace with the Lord; and his Majesty is with me, and his Crown of Life is upon me: So mind my Love to all Friends. *Then he ceased speaking.*

After he spake to S. C. *saying*, Dear Heart, keep low in the Holy Seed of God; that will be thy Crown.

He said after, A minister of Christ must walk as he walked.

THE END

The Whore Unvailed,

Or the Myſtery of the Deceit of the CHURCH of ROME REVEALED.

BEING

A brief Anſwer to a Book, Entituled, *The Reconciler of Religions*; or, *A Decider of all Controverſies in Matters of Faith*; Written by a profeſſed *Roman Catholick*, who ſubſcribes his name *A. S.* in which he endeavoured to prove the Church of *Rome* to be the True Church; But what his Arguments therein produced are worth for his purpoſe, may here be ſeen in this following Treatiſe.

Alſo his Reflections upon the Principles of the People, called *Quakers*, Anſwered.

With a brief Diſcovery of the true Church, in which the Doctrine of Perfection is Vindicated by ſound (Scripture) Arguments.

Whereunto is added the 14th Chapter of *A. S.* his Book, in which he declares the Proteſtant, or Sectarian Miniſters, not to be true Preachers, nor ſent of God, which I thought meet to publiſh herewith, that the Sectarians, or Epiſcoparians may Anſwer for themſelves.

O thou that dwelleſt upon many Waters, abundant in Treaſures, thine End is come, and the Meaſure of thy Covetouſneſs, Jer. 51. 13. *For out of the North there cometh up a Nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein* chap. 50. 3.

And a mighty Angel took up a great ſtone, like a milſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that great City Babylon *be thrown down, and ſhall be found no more at all*, Rev. 18. 21.

Printed in the Year, 1667.

of Aſſembling your ſelves together, in which a Teſtimony for the Lord is born, which many have laid down their Lives for, and let none make their blood of no effect, by ſlighting Meetings, the preſent Liberty for which hath been purchaſed through the ſhedding their blood; but let all meet together, and being met, wait upon the Lord in faithfulneſs, that you may feel the Springs and Fountain of Life opened amongſt you, and in the midſt of you, that you may be refreſhed and ſtrengthened, and may grow, and be enabled to encounter with your Souls Enemy in all his appearances, and may put him to flight, and may tread Satan under foot, and reign as Kings on Earth, and as Conquerors, to the praiſe of his Name (who hath called you, that he may take delight to dwell amongſt you, and to do you good) who over all is worthy, God Bleſſed for evermore,

By a Companion of thoſe who hold the Word of God and Teſtimony of Jeſus Chriſt, and ſuffer for the ſame,

Joſiah Coale.

A SONG
Of the
Judgments & Mercies
OF THE
LORD:

Wherein the things, seen in Secret, are declared Openly.

Being, *A Brief Demonstration of the Secret Work of the Almighty in me his Servant:*

Given forth at the *Movings of the Spirit of the Lord*, and is to go abroad throughout the World,

With a *Hearty Salutation* of *Pure* and *Unfained Love*, flowing from the *Innocent Life*, (in a few words) *to all the Souldiers, of the Lambs Army* thoughout the Nations, and also to the *Suffering Seed* every where.

With a few Words by way of Information unto such who may have desires in them to know *the Way to the Kingdom of Peace and Righteousness, (which we possess, and are Heirs of through Christ Jesus our Lord)* which to them is the Visitation of God.

I Will sing of the Judgments, and Mercies of the Lord; and declare his wondrous Works unto all people; that the Inhabitants of the Earth may hear, and fear, and reverence the Lord who is holy.

When I walked in the way of the Wicked, and knew not the Path of the Juſt; when I lived in Tranſgreſſion againſt God, and knew not his holy Law to walk therein, then oft-times did fear ſurpriſe me, and terror ſeized upon my heart; for I ſaw that the way in which I walked, was *the way that led to deſtruction*; then as I conſidered the way of the World, I ſaw *they were all gone aſtray*, and though hey had a Profeſſion of God, yet acquaintance with him they had not, neither was he to be found in their Aſſemblies: Then my Soul langniſhed after the Knowledge of him, and after the Knowledge of *the Way of Life*; yet ſtill was I captivated with vanity, and the deceitfulneſs of ſin ſtole away my heart: But the good Spirit of God ſtill ſtrived in me, to come out of the wayes of the World, whoſe Worſhips I had long ſeen to be but *as the offering of Swines-blood*; and in my heart I could not joyn with them, but had a teſtimony in me againſt their wayes; and that which they called *their Ordinances*, I ſaw *there was nothing of* God in it, for they *were but as a ſhadow, vanity and nothing*; but how to come into *the Way of Life*, to this I was ſtill a ſtranger, *until the Lord in his Eternal Power* ſent *the Miniſters of the Word of Life, who* were *anointed of the* Lord, and endued with Power from on high, *to preach the glad tydings of the Goſpel to the captivated Seed*, and *to miniſter to the ſpirits that were in priſon*, whoſe voice I rejoyced to hear, and whoſe *Teſtimony I gladly received*, For *they declared the Way of Life*, that it was *in the midſt of the Path of Judgment*; and *the Witneſs of God in my heart did ſeal to the truth of their Teſtimony*: and this I ſaw *was the way that the Workers of Iniquity knew not*: For, *there is no judgment in their goings*: Then my ſoul cryed unto God *for the pourings forth of the Spirit of Judgment*, that I might *walk in the paths thereof*, and *that the filth thereby*

might

might be purged away: For I *saw that my heart was polluted,* and that there was *no Habitation for God; which caused me to mourn in desolation, and to wander in solitary places:* So as I *waited* in the Light of his Son, *which shined in my Heart and Conscience,* there he revealed his righteous Judgments, and the just rejoyced therein, yea he brought me into the valley thereof, and there did he plead with me, even by sword and by fire, &c. He poured the *Cup of his fury* upon me, and made me drink *of the dregs thereof,* yea *the Cup of trembling* he put into my hand, and gladly did I receive it, though it was in my belly bitter: he oft-times *sorely afflicted me,* and caused *deep sorrow to compass me about,* and *poured his indignation upon me:* Then said I, I will bear it with patience, because *I have sinned against thee:* Yet many times I was strongly assaulted *with the violent rage of the wicked one,* for *he shot his fiery darts at me, which often wounded my Soul: Then I cryed unto the Lord in* my *distress, and he comforted me with his precious promises,* which begat a secret hope in me, or *else I had fainted in the tribulation, when his vials of wrath were poured upon me, and the Enemy came in like a flood: then* was I ready to say in my heart, *I shall one day fall by the hand of mine Enemy;* yet I was still sustained by a secret hope; so that I cryed unto *the Lord, That he would never let his Judgments depart, until the Prince of this World was judged and cast out:* So he followed me with his righteous Judgments, *until I was near ready to faint:* Then I *cryed again,* saying, *If thou wilt indeed bring me through thy Judgments, and grant me thy Everlasting Peace; If thou wilt destroy the Enemy of my Soul, and give me rest from those that oppress me; Then will I Teach Sinners thy wayes, and Transgressors shall be converted unto thee:* yea, I made many promises unto him, *that my life I would give up unto his service,* and *that I would follow him*

whither-

whithersoever he would lead me: yet oft-times I enquired of the Lord, *why I should be so afflicted more than others*; For I said in my heart, *Never mans sorrow was like my sorrow:* Then he answered me, and said, *How shouldst thou declare my wondrous works, unless thou see, and know them*; So when I had born the indignation long, even the time of his good pleasure, when I had been long tossed with tempests, even as a ship upon the Sea, *and had long been as a Pelican in the Wilderness, and an Owl in the desert,* yea, *as a silly Dove without a mate, then he remembred* Jacob *his servant,* and was pleased to speak comfortably unto me, saying, Oh, thou tossed with tempests, afflicted, and not comforted, Behold I will lay thy Stones with fair colours, and though for a moment *I have afflicted thee, yet with everlasting loving-kindness have I visited thee,* and with many sweet and precious promises he compassed me about, which at this time is unutterable, *and he put the Cup of Consolation into my hand, yea he caused it to overflow,* for which *my Soul did magnifie his Name, and gave praise unto him in the land of the living,* unto which, by the Arm of his Powers, I was brought through the long and terrible Wilderness; *for he had regard unto his own Seed, and brought it forth by an out-stretched Arm: for he plagued* Pharoah *with his* Judgments, *and destroyed the* Egyptians *in the* Red-Sea *of his wrath:* Wherefore I magnifie the God of Heaven (who is Light) and extol him above all Gods; for the Proud he is able to abase with his Judgments, and to exalt the Meek with his tender Mercies.

Thus have I drunk the bitter Cup of Gods fierce indignation, the Ministration of the Law, and of Condemnation, which in its time was glorious; the Just rejoyced therein, until the Prophets Ministery came, whereby the hope

hope came in of a Redeemer from all sin, the Law, and Curse thereof; (And of deliverance from the Judgment and the Wrath) which stayed me in the patience, to bear the indignation, under which I long had travelled through many tribulations, until *John's* Ministry I came to see, which was the greatest of all the Prophets which had gone before, from the greatest unto the smallest: For then the Way was made so strait, the Path was made so plain, that the coming of God's Son I saw in his great Power to raign, whose Kingdom now is come with Power; the Lamb is set on's throne; the least that in this Kingdom is, he greater is then *John*: So here the Mystery of the work of Regeneration is; he that can read me herein, may know where my dwelling is.

So when he had thus exercised me with his Judgments, and filled my heart with his tender Mercies, and enlarged it with his Loving-kindness, so that the *Way of his Commandments* was delightful unto me, and my life was not dear unto me for his sake; *then he spake unto me, saying*, Thou must be my Servant to bring again the dispersed of *Israel*, &c. with much more, which I judge is not expedient here to be expressed; So to his service I gave up my life truly, and whatsoever I had, I accounted not dear for his sake; for he gave me the promise of his good presence, that it should never leave me, nor forsake me, but that he would accompany me therewith: And he is faithful, and keepeth Covenant, and performs his word unto his Servant; For he hath carried me through many Countries in which I was a Stranger, and from one Nation to another People he hath led me; and sometimes through many People of divers and strange Languages; and his good presence never departed from me since I left the Land of my nativity; but he is a constant

ſtant Companion unto me, and his Almighty power is with me, through which *I* am able to do all things, and no thing is hard unto me; though bonds and travels attend me, yet the comfort of his Spirit is with me, and all places are alike unto me, both the roaring Sea, and the dry Land, becauſe of his Omnipreſence who created them all; And this is the Mighty God of *Abraham*, *Iſaac*, and *Jacob*, who is with me, who fills my heart daily with his Love, and cauſeth his Bleſſing and Living Vertue to abound, ſo that my Cup doth overflow, for which *I* Bleſs and Magnifie his Name, and Sound forth his Praiſes through the Horn of his own Anointed; And this is the God whom *David* ſerved, who is now with me, even he that made him wiſer then his Teachers, and gave him more underſtanding then the Ancients, and delivered him out of the Mouth of the Lion, and from the paw of the devouring Bear, *and gave the Life of the uncircumciſed* Philiſtine *into his hand*; even he it is that doth accompany me, and carry me through all my travels; who ſpake to *Moſes* out of the *Buſh when it was on Fire, and was not conſumed*, at whoſe *voice Moſes feared and trembled exceedingly*; and this is he of whom I make my Boaſt, who leads me whetherſoever he pleaſeth; And who ſhall withſtand him in his way, and not fall before him? for *the lofty City he bringeth it down, he layeth it low even with the duſt*; Wherefore howl ye Inhabitants thereof; For behold, your deſolation cometh ſwiftly, and none ſhall be able to hinder it; for the Deſtroyer of the Gentiles is on his way; and who is he that can withſtand him, or be able to deliver you out of the juſt hand of the Almighty? for he is greater and ſtronger then all, whoſe Controverſie is certainly great with you, and will aſſuredly plead with you in his jealouſie, and in his fierce indignation, and you ſhall not eſcape his hand;

for

for he will find *you* out, whatsoever covering *you* hide *your* selves under, and he will recompence every one according to their doings; for all things are naked and bare before him with whom we have to do; And his Kingdom of Righteousness shall be exalted over all the Kingdoms of the Earth, and the Lord God Omnipotent shall raign, and the Powers of Darkness must bow before him that sits upon the Throne, and *rides upon the* white Horse *whose name is called* Faithful *and* true; *and in righteousness he doth judge and make War: wherefore let the Armies that are in Heaven rejoyce, that follow him upon white Horses*; for *your* Enemies shall be given into *your* hands for a prey, and by their spoil shall *you* be enriched: *He that hath an Ear to Hear, let him Hear what the Spirit saith,* which now speaketh expresly, and signifieth the things that must shortly come to pass.

Wherefore put on valour and courage *you* heads of the *Army of the Lords Heavenly Host,* who are in the front of the Battel, and art oft-times deeply engaged in War with the Beast and *false Prophet, (who must be taken alive, and cast into the Lake:)* I say unto *you* my beloved Brethren, and Fellow-Souldiers (whose Weapons are not carnal but spiritual, and mighty through God) I am not insensible of *your* travels, combats, and oppositions, and hardships which daily *you* meet withal, but in my measure partake with *you*, and do truly travel in *your* strength, (I speak to the wise in heart) and I also partake with *you* of the everlasting Consolation which daily abounds, so that we need not faint in our minds, nor in our hearts, though our Enemies seem many in number, and great in strength; for the Lord, *the mighty God of Jacob* is with us, even the *Mighty Jehovah* is on our side, (and this *you* fully know, and it is not because *you*

know not these things, that I write thus unto *you*, but because *you* know it, and can seal this Testimony, and that *you* may be refreshed hereby;) and *he it is that fights all our Battels for us; and all Nations are but as a drop of a Bucket before him; and the hearts of Kings are in his hand, and he can turn them as the Rivers of Waters; who turns a Fruitfull Land into barrenness, for the wickedness of them that dwell therein.*

Oh my beloved Brethren, how doth my Soul love *you*, and cleave unto *you*! how oft are *you* in my Remembrance! and sweet, pleasant, and delightful is the Remembrance of *you* unto me; *your* Beauty ofttimes even ravisheth my Heart, and (at this time) even overcomes me; *your* Crown is glorious which I behold, and the might of the Power with which *you* are endued, and by which *you* are armed, who can declare! Oh, go on therefore *you* mighty men of War, *you* valiant Champions of the *Lord's Host lay waste the heritage of the wicked, that the heritage of the godly may flourish: Let the Nations feel the stroke of the Hand of the God of* David (who is with *you*) who smote the Philistine (that defied the Armies of the living God) that he dyed, Let the Enemies of Gods Truth *be smitten in the hinder parts, that they may fall and never rise again; For* Gog *and* Magog *have set themselves in Battel against the Lord,* and the Bryers and Thorns shall set themselves in array; but, *Oh how will he dash them to pieces like a Potters Vessel of Clay! and how will he burn them up, and consume them with the Fire of his Jealousie, and fierce Indignation, and Wrath! how will he consume it, and lay waste, until the Spoyler be utterly spoiled, and the Devourer laid waste! for the Cryes of the Oppressed and Distressed Suffering Seed is entered into the Ears of the Lord God of Sabboth, and he hath assuredly regard thereunto, and he hath awakened and made bare his Arm, that*

cut

cut Rahab, *and wounded the Dragon in the dayes of old; and he hath rouzed up himself as a man out of Sleep, and hath put on the Garments of Vengeance for clothing, and is clad with Zeal as with a Cloak: and fury to his Adversaries he will repay; and he will certainly plead the cause of his own Elect, who have no other helper in the Earth.*

Wherefore all you suffering Lambs of the True Shepherds Fold, be of good chear, and of good comfort, and suffer patiently whatsoever the Enemy shall be suffered or permitted to inflict upon *you* for the tryal of *your* faith; and eternally I say unto *you*, it will be *your* Crown for ever, and everlasting reward shall *you* receive from the hand of the Almighty; when *you* have been tried throughly, then shall *you* appear *in the Beauty of holiness, and your sorrow shall be turned into rejoycing*; and for *your* affliction *you* shall have the everlasting comfort of Gods good Spirit, which shall abide with *you* forever; and the wicked, and those that hate *you*, shall be clothed with shame and everlasting contempt, and confusion shall cover them, *for the Mouth of the Lord hath spoken it.*

Wherefore put on courage and strength *in the Name of the Lord*, and lift up *your* heads above all sufferings, *for these things last but for a moment, and will pass away*, and be forgotten, as they had not been, *and are not worthy to be compared to the glory that is to be revealed* in [illegible] abide faithful; for their reward *will be everlasting*, will endure for ever; wherefore above all have an eye unto the Lord, and have respect *unto the recompence of reward*, and this will carry *you* through with chearfulness, so that *nothing will be dear unto you for his sake who hath shed abroad his rich Love in your hearts*, and the aboundings thereof. I question not but the upright in heart feel daily: For the Lord is not slack towards any of his faithful ones, but is

free and large in his Love, and rich in his Mercies, and freely extends it; even as a River into the hearts of his *chosen*: wherefore be replenished therewith *you* suffering Plants; for this I testifie unto *you* in the Name of the Lord, that the vertue of the Life of Holiness I thus hold forth freely towards *you*, so that none needs faint under the Oppressor, but may receive renewedness of strengh to bear yet a season: And behold, he in whom *you* have believed will be avenged on *your* Adversaries, and will smite *your* Enemies in the hinder parts, and they shall fall, and none shall help them, neither shall they rise again. If *you* walk humbly with the Lord, and reverence him above all, who is the God of Life, then shall *you* have rest from all *your* Enemies, and *your* Portion shall be the Lord, and *your* Kingdom shall be that which is not of this World, which is an everlasting Kingdom, and shall never have end: So the Lord God of my Life keep *you* all in Lowliness, and Faithfulness, and true Humility before him; for he who is *the Holy One of Israel* dwells with such, and unto them his goodness extends, but especially to them of a *clean heart*: Farewel.

Written at the movings of the Spirit of the Lord, the Eighth day of the Third Moneth, 1662, *as I was travelling in the Wilderness, as without*, in Long-Island *in* America, *and pondering in my heart the things of God, and his dealings in times past, and also present; then the Spirit of the Lord, and the Power of the Lord overshadowed me, and his glory filled the Temple, and he shewed me things not now lawful to be declared.*

F. C.

To

To all who desire to know the Way to the Kingdom of Peace and Righteousness; this to you is the Visitation of God.

THat *which was in the beginning, before the World was, and is now made manifest, which we have seen*, and which we have tasted of, and which our hands have handled *of the Word of Life*, and that which is revealed to us in secret of the Spirit of the Lord, that do we declare openly, even that which we are eye Witnesses of; For the Word hath took flesh, and dwelt amongst us, and we have beheld his glory, *as the glory of the only begotten of the Father, full of Grace and Truth:* And this is he who is appeared in Spirit, and made manifest for this end, that the works of the Devil might be destroyed; and that by and through him, the God of the spirits of all flesh might be revealed; for want of whose knowledge the people perish; and many (in divers parts of the World, as I have observed) are in great perplexity and some even at their wits end, because of the distractions, and many cries that are in the World, some crying this is the way, and other some, that is the way; and all of them from the Light of the Son of God in their own hearts and Consciences, which leads in the way of Life and Peace (all who are guided by it) and out of all confusion and destruction about Religion, and Church-Ordinance, and worship, and such things, about which the World is in heaps and confusion; and are prescribing wayes and worships in their own fallen wisdom, and would compel all to conform thereunto, (and so would bind the Conscience of people to their wills) which ought

ought to be left unto the Lord, to be exercised by his Power in matters of Worship and Obedience towards him; and his Prerogative is to Rule there; So that people must either disobey God, or the Laws of corrupt fallen Man; and whether is better, judge ye.

And this is sad to see and consider; because there hath been for so many Years by past, so much preaching, and so much profession of *Liberty of Conscience*, and the like, and that by men of all Professions, as they have come into Authority one after another; and many and seeming fair Promises have been made by them all, *that free Liberty of Conscience (in things relating to God) should be granted and allowed to people of all sorts:* for the breach of which Engagements (with many other) divers have already been rooted out, and overturned; and yet thereby men have not taken warning (though besides, warnings have oft been given them in render love) to perform their Promises and Engagements in these things, and all other, though much consisteth therein as to their Establishment; and on the contrary, to their Ruination: Neither have they Learned to give the same Liberty to others (in things relating to the Conscience) as themselves would desire to have; and this is not to do as they would be done unto. And therein they are short of fulfilling the Royal Law of God.

Wherefore let all people (who are making Laws to compel mens Conscience) consider how they are degenerated from God, and how darkness hath covered them, and hardness of heart hath seized on them; so that they cannot have regard unto tender Consciences, but in the pride of their hearts would be Lords over the Consciences of others: Surely they are not guided by the same Spirit that the Apostle was in the primitive times, who said, *Let every man*

man be fully preſwaded in his own Conſcience, and this was true Liberty of Conſcience.

And notwithſtanding all the Profeſſion that there hath been, and yet are in the World, and the Talk of God, and Chriſt, and Redemption, and Salvation by him, yet now, when the Son of God is come, is there faith to be found on Earth? or are people Redeemed from the Earth, or ſaved from the pollutions of the World? I tell *you* nay; for all who err from the Light of the Son of God in them, they are in the Alination, and Degeneration, and are ſtrangers unto God and his Covenant of Peace, *and Reprobate concerning that Faith* which gives the Saints victory over the World, and ſo are drove out into the Earth (not redeemed from it) but are Bond-ſlaves to corruption, and live in the pollutions of the World: And in this ſtate the whole World lyeth, notwithſtanding all their Profeſſion, and talk of Religion which is amongſt them; and ſo their fruits plainly manifeſt it; and thereby it is clearly ſeen, that their Teachers were not ſent of the Lord, neither have they had his Word, nor ſtood in his Counſel; therefore have they not profitted the people, nor turned them from the evil of their wayes, neither are they brought to the knowledge of the Truth by which Freedom and Redemption is witneſſed: So their Preaching is vain, and their Faith is vain, and they remain in their ſins, which ſeparates them from God, and are dead while they live, and are unreſtored, and unreconciled, and have no aſſurance of their eternal wel-being: And when any comes into a ſerious Conſideration, and unto a true ſence of the ſad ſtate they are in, and how they have lived, and ſpent their time all their Life long: Then Judgment, and Wrath, Condemnation, and Pangs, and the Sorrows of Hell conpaſſeth them about; and then ſeeing themſelves

in the perishing state, are even at their wits end; yet these things they consider not in the time of their prosperity.

Wherefore all people every where, who desire to come out of these Distractions, and Confusions, and Hurryings, and Contentions about Faith, and Worship, and Ordinances, and out of the Pollutions which the World lives in, and to come into the *Spiritual Worship which is in the Spirit and in the Truth:* To you I say, that is *the Spirit of Truth in you all (in which God will be worshipped) which reproves you of sin in your hearts; and as you come into obedience to that, it will bring you into the Spiritual Worship:* For *the Spiritual Worship consisteth in Obedience to the Spirit*, and this is the *everlasting Ordinance of God* (viz.) *Christ the Light, the quickening Spirit; for him hath God ordained of old, to all that believe, and work Righteousness for Salvation:* So all being exercised *in the Light*, and with the quickning Spirit, here *you* are exercised *in the Ordinance of God*; and here *the living Substance is known, in which the Shadows, Types, and Figures end:* And here *the Hand-writing of Ordinances is blotted out:* And here *the Law ends, which was contained in Ordinances*, (mark that) *in Christ the everlasting Ordinance.*

Concerning FAITH.

AND *the Living FAITH, which gives the Saints victory over the World, this cometh by hearing of the Word, which is nigh unto you all, even in your hearts, and in your mouthes:* and as every one comes to hear and obey it, *you will* thereby *be begotten in the Faith which was once delivered to the Saints, by which they wrought Righteousness*, and that is *the Faith which giveth victory over the World, and which worketh by love for the purifying of the Conscience from dead works to serve the living God; and without this Faith it is impossible to please God; for whatsoever is not of Faith is sin.* So search your selves, and see, whether *you* are

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in this Faith, yea or nay; or whether *your* Faith be not a *dead Faith*: For that which doth not lead to work righteousness is a dead faith: for *as the body without the spirit is dead, so faith without works is dead also*; yet *by works only there is none justified, (and faith without works is dead, for the Faith of* Abraham *wrought with works, and by works Faith is made perfect*: So let not any deceive themselves with a fained faith, or framed in the imagination; for that is a vain faith, and not able to save *you*: Also *beware* that *your Faith towards God be not taught by the Precepts of men*, for that will stand *you* in no stead, neither will it give *you* victory over the *Pollutions* of the *World*, nor *purifie* your *hearts* from *sin:* Wherefore mind the *Word* which is *nigh*, by the *hearing* of which *Faith cometh*, even the *Living Faith (by which the Just live,) which was once delivered to the Saints, and which we earnestly content for.*

Concerning HOPE.

AND *the living Hope, which maketh not ashamed, but purifieth the heart, even as God is pure*: This is not witnessed nor known, but through the tribulation & patience in the experimental working and operation of the Spirit of Life in the inward parts, and Word of Life; For *by the Word of God, which lives and abides for ever, are we begotten again unto a lively Hope*, which we have for an anchor both sure and stedfast in all our Tryals, and tossings, and hurryings which we meet withal in the World, and amongst the hypocritical Professors thereof, whose Hope will perish in the day *when the Wrath of God is revealed from Heaven* upon all who hold the Truth in unrighteousness: But *he whose Hope, is begotten by the operation of the Word and Spirit of Life, even he it is that purifies himself even as God is pure:*

So all who desire the Way of Life to know, and to walk in the Path of Peace, which the Worker of Iniquity knows not; I say unto *you* all, it is in the midst of the Paths of Judgment *which Christ the Light, the wisdom of God leads unto*: So every one, the light in *your* own Consciences minde, wherewith Christ Jesus the Son of the Fathers love hath enlightened *you*; and as *you* Wait in it, *you* will finde it checking and reproving *you* for sin and iniquity in the secret of *your* hearts and Consciences; and as every one comes to be guided by this Light, which is the way, it will be an infallible guide unto *you*, to lead *you* in the way of Righteousness, and in the midst of the paths of Judgment; and the worker of iniquity *you* will see judged in *your* own particulars daily; and the Prince of this World will come to be cast out, as *you* dwell in the Judgment; and this is the way whereby *Sion* comes to be redeemed.

Wherefore dwell in that which judgeth the man of sin in *your* own particulars: and joyn not to that Nature which would lead to work iniquity, or unrighteousness, but joyn to that which (in *your* own particulars) judgeth it, and here the Cross *you* will know, which the *whole World are Strangers to*; and then *the Old man* will come to be weakened, and *to be put off with his deeds, that the New man be put on, which is created in Righteousness and true Holiness*; but this word is not wrought nor effected but though many Combats, Trials, and great Tribulations, which formerly *you* were not acquainted with, while *you* were lead captive at the Devils will, and followed his lusts, *and the strong man armed kept the house*, then all was at peace; *but when the stronger is come, the other must be bound, and a spoil of his goods must be made*, and his heritage must be laid waste; for the coming of the second *Adam* (Christ Jesus the Light of the World) is not to send *Peace* on Earth, but a *Sword*; and *then you will hear of Wars, and rumors of Wars, see then*

that

that ye be not troubled, for these are but the beginning of sorrow, but the end is not yet.

So as every one are exercised with the Spirit of Truth (in *your* own particulars, which reproves *you* of sin) this will lead *you into all truth*, and to work Righteousness, and will bring *you* to fulfil the Royal Law, and the Prophets, which is, *to do unto all men as you would men should do unto you:* And whensoever the motions of sin and iniquity shall arise in *your* hearts, as *you* watch in the Light it will be seen, and by the Spirit of Truth it will be judged, before it will be brought forth into action; and here the Cockatrice is crushed in the shell, & *Babylons brats dash'd against the stone, and happy shal he be that does so.*

So there must be a diligent watch set before *the door of thy Lips*, and a diligent waiting in the Light (which is the eye) that the Enemy may be seen in all his wiles, and that his baits and snares may be discovered, and escaped, who lies in wait to devour, and hunts for that end, to keep the heart polluted, for then he hath his nest there; so, *herewith a young man may cleanse his way, even by taking heed thereunto, according to the Word, which is pure, and is nigh, even in the heart, and in the mouth*, and this is the Word of Faith which we preach, which was in the beginning, and is nigh unto all, *which you do well if you take heed, as to a light shining in a dark place, until the day dawn, and the Day-star arise in your hearts:* And as *you* all take heed unto this Word, it *will be unto you a Light unto your feet, and a Lanthorn unto your paths*; and the operation of it *you* will know as a fire to purge the filth out of every ones heart, and as a Sword to separate *you* from *your* former Lovers: and *this is the Word of Reconciliation which* (purging out the filth) *reconciles us to God*; and this will be a Teacher near *you*, so that none will need go far for teachings; for *your* eye shall see *your* Teacher, which shall not be removed into a corner any more, according to the Promise of God made by his Prophets in the days

of old, and *your* ears shall *hear this Word behind you saying, this is the Way, walk in it*, when *you* turn to the right hand, or when *you* turn to the left.

Wherefore, encline your ears, and come unto me (saith the Lord) hear and your Souls shall live, and I will make with you an Everlasting Covenant, even the sure Mercies of David: So now the day of gathering into Gods Everlasting Covenant of Light, Life and Peace is come; and now is the day of Gods Visitation unto all People, and the time now is wherein *you* may come to know *reconciliation with God*, and *wherein you may come to be made nigh, who are in the alienation and degeneration*; and now the time is wherein *you* may come to know the Restoration out of the fallen state: Wherefore be not rebellious against the Light, neither be ye stiff-necked against the Reproofs thereof in *your* own Hearts; neither *resist* the motions *of Gods good Spirit* of Grace in *your* inward Parts, by which he hath long striven with *you*; and do not dispite unto it by resisting the motions thereof, lest it leave to strive with *you*, and the day of *your* Visitation pass over, and *your* Hearts be hardened, and *you* become even *sold to work wickedness*, and then it be said unto *you*, as Christ said to *Jerusalem, How oft would I have gathered you, as a Hen gathers her Chickens under her Wings, but ye would not; therefore, behold your house is left desolate.*

Wherefore consider *your* ways, and how the good Spirit of God hath long striven with *you*, to gather *you* out of the Pollutions, Wayes, and vain Traditions of the World; and every one while *you* have time prize it, *and while it is called to day harden not your hearts*, lest thereby *you* provoke the Lord to Anger and Jealousie, which cannot be quenched; for this know, that his long suffering and forbearance will come to an end, and *his Spirit will not always*

strive

strive with man; therefore while the tenders of Gods Love are held forth unto *you* every one (who desires to know the Salvation of *your* Souls) receive it; and that which begets good desires in *your* minds, and judgeth evil desires when they arise, that own for *your* Guide and Teacher; And this will exercise *your* minds in *Lowliness* and *Humility*, and keep down the lofty spirit, and high imaginations which will puff the minde up above the fear of God; so keep down in the Humility, for this the Lord requires of thee, Oh man, whosoever thou be, *to do justly, and to love mercy, and walk humbly with God*; *for the proud he resisteth, but he giveth grace unto the humble*; by which he teacheth them his precepts even by his good Spirit of Grace, which brings Salvation, *and which hath appeared unto all men*; by this I say he teacheth them, *that denying ungodliness, and worldly lusts, they should live Soberly, and Righteously, and Godly in this present evil World*, (*mark*) the *Grace* which *teacheth* this and *which brings Salvation, hath appeared unto all men*: so that which brings Salvation, is nigh unto *you*; *the Grace of God which hath appeared unto you*; so every one mind that, and none turn it into wantonness, nor into lasciviousness; but every one give up to be taught by it, that the precepts of God *you* may come to know, and walk in them: And so here is the great Salvation of God, Gods Covenant of Light, *which lighteth every man that comes into World*; *I have given thee* (saith he) *a Covenant of Light, to lighten the Gentiles, that thou mayst be my Salvation to the ends of the Earth*; mark, Gods Covenant of Light for Salvation, which lighteth every man that comes into the World, in which Light the Nations of them that are saved must walk: And saith God (who is Light) *I the Lord search the heart, and try the reins*; *look unto me, and be saved all ye ends of the Earth*; mark again, unto him that searcheth the heart, and trieth the

reins,

reins, all the ends of the Earth must look for Salvation; so that it comes not from the Mountains, nor from the Hils, but Salvation is of the Lord; and God is Light, and in him is no darkness at all; and that is the Father of Lights, and is in the Son, and the Son in him, and the Father and Son are one, who lighteth every man that cometh into the World: wherefore dwell in the Light, and walk in the Light, that *you* may be Children of the Light; for *the Earth shall be covered with darkness, and gross darkness shall be over the people, but the Lord shall become the Light of his Israel, and his God his glory.*

Wherefore come out of the gross darkness with which the Earth is covered, and walk in the Everlasting Light of the Son of God, wherewith *you* are enlightened; and walk no longer in the dark paths of Ignorance, neither follow the Blind-guides of the World any more, who have fed *you* with their own aiery Imaginations, and Conceptions, and brain-study, and have spoken unto *you* a Divination of their own brain, & not from the mouth of the Lord, and *your* souls are not satisfied with all that ever *you* received from them; And why then will *you* spend, *your* money for that which is not bread? and *your* labour for that which doth not satisfie *your* souls? Oh hearken diligently unto the voice of God, (who is Light) *that you may eat of that which is good, and your souls may be satisfied*; for why should *your* souls be in poverty, and dry, and barren (*now the Fountain of durable Riches is open,*) but because *you* are alienated from the Lord, and Strangers to his Covenant of Light! Wherefore the Restoration all wait to know, by him who brings back again that which hath been driven away, that the return of *your* Captivity *you* may come to know and witness out of *Babylon that great City (whose desolation cometh suddenly,) and be ye separated from the abominations thereof, & touch not the unclean thing, that you may be receiv'd of the Lord into my Fathers house, where my dwelling is, in which*

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there is no want of any good thing; for here is all plenty of Heavenly rich vertue, and sweet Consolation; wherefore I cannot but invite all who are *hungry to come freely*, for the Fountain is open, *and whosoever thirsts may drink of the water of life freely*.

But now, my Friends, this know, that the *Way* that leads to this Ocean of *Rest, Kingdom of Grace, and Fountain of Life, is strait and narrow*, and none can walk therein, but through Self-denial, and taking up the daily Cross to the Carnal Mind; which may seem hard to such as enter into Reasonings and Consultations with the wrong nature, which would still live; but that being deny'd, & the Light being joyn'd unto, which manifests the Way; & the Cross being taken up, and the Yoak submitted unto; then the Power of the Lord *you* will feel, which will subject the contrary nature, and will make the Way easie and plain before *you*, yea, and delightful unto *you*, though it be in the midst of the paths of Judgment; for the Righteous will rejoyce therein: And though many oppositions, & sometimes many difficulties *you* may find in the way, yet keeping to the Light in singleness, and feeling the Power of God, and the secret working thereof, it will keep the mind cool, and exclude the Consulter: And then the way thou wilt see open clear before thee, through all difficulties, and as thou waitest in the pure fear of the Lord, keeping thy mind stayed upon him, thou wilt feel his good hand of love reaching unto thee daily, administring renewedness of strength unto thee, whereby thou wilt be sufficiently encouraged to press on in the strait and narrow way, and the way of his Commandments will be delightful unto thee, and not grievous; and he will replenish thy heart with his Grace, and make thee know the aboundings of his love, which wil exceedingly enlarge thy heart; So let none stumble or start aside at the straitness of the Way, but be willing

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